

Don't wipe Ethiopia from your conscience, protestors beg

Marguerite Witvoet

TORONTO, Ont. — A number of Ethiopians living in Toronto got together in front of the new Metro Convention Centre May 9 to protest government oppression of the people in Ethiopia.

About 50 people walked in a circle for several hours chanting such slogans as

"Down with death" and "Down with fascism," and carrying signs of protest.

The protestors handed out information sheets at the peaceful demonstration, held May 9. The handout said that the protestors appreciate and thank all persons across Canada for helping the Ethiopian people during the famine, but they also want to make it

known that "the Ethiopian government aggravated the famine by converting the state economy to a predominately war economy." [See C.C., Mar. 20, 1987.]

The paper, which was signed "Concerned Ethiopians in Toronto," called the present Ethiopian government "a very opportunist military elite interested in serving itself and the leaders of the Soviet Union, of whom they are merely puppets," and said that the government "has no mass support and has alienated every democratic Ethiopian who advocated for justice and participatory democracy."

The paper listed a number of human rights violations by the Ethiopian government:

- The government has summarily executed more than 30,000 persons

Continued on page 5 ...



Photo: Newsweek

Ethiopian refugees flee their country to nearby Sudan.

Thinkbit

Blowing out the other fellow's candle won't make yours shine any brighter.

From: *The Tie*, First CRC New

Westminster, B.C.

Mennonites change their food policy

WINNIPEG, Man. (MCC) —

Traditionally, the Mennonite Central Committee (MCC) and the Canadian Foodgrains Bank (CFB) have responded to hunger by sending food produced in North America. But MCC workers abroad have often agonized over the unwanted problems that sometimes accompany such aid. For instance, there may be farmers in a neighbouring region who have a surplus of food that could be sent to the famine area. Sending North American food may discourage local farmers from growing their own. Sometimes the type of food given is not appropriate to the culture and creates tastes that will be hard to satisfy later.

One international newspaper, reporting recently on the glut of locally-produced grain in the Sudan — where some still go hungry — said prices there are so low, any further shipments of relief grain "will further depress market prices and so undermine the morale of ... farmers that they will be driven out of farming altogether — the West bringing about what the drought did not."

Policy changes

Following a difficult discernment

process, MCC recently passed a new Food Policy to address some of these distressing side effects of food aid. Among other points, the policy states that MCC will offer North American food commodities only if "the receiving countries have a deficit in staple foods; the food assistance does not discourage farmers in those countries from growing food; the commodities are acceptable and useful to the people who are hungry or can be exchanged for local food that is more acceptable; and the food assistance is granted for a specific purpose and for a defined time period."

Further, feeding programs are to be limited to specific emergency situations. Otherwise, food will be used as a resource to fund carefully planned development programs that will eliminate an unhealthy dependency on foreign "welfare," maintain the dignity of people served and give agriculture in developing countries a boost.

Less wheat

Most significantly for Canadians, priority will be given to obtaining staple foods normally eaten by people in the affected region (often a crop not grown in Canada). Where practical such food will be purchased in areas near the famine region, so as to provide a market for farmers in developing countries. This point marks a major departure from MCC's traditional way of "sharing food," a method tied heavily to North American agriculture.

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Hamilton group wants to befriend alcoholic families

Bert Witvoet

HAMILTON, Ont. — An outreach program for alcoholics and their families is a dream that a handful of recovering alcoholics from the four Christian Reformed Churches in Hamilton and Ancaster are actively pursuing. With support from their consistories they and some non-alcoholic friends took part in a workshop led by Dr. Alex DeJong and Dr. Richard Grevengoed, both from Chicago.

Grevengoed is the Executive Director of the Christian Care Centre in Chicago, which provides counselling for alcoholics and their families. "Chemical dependency is a family illness and a shame-based business," said Grevengoed. "It creates a situation where three rules are rigidly kept: the no-talk rule, the no-trust rule and the no-feel rule. The minute the no-talk rule is broken, there is a chance for recovery."

He had brought along a film that showed a family with an alcoholic wife and mother. The damage done by the demon of alcoholism to the family and friends was heart-rending. The turnaround did not come until family and friends, under the guidance of a counsellor, confronted the alcoholic woman with her problem in what is called an "intervention meeting."

Coming between

Helping alcoholic families set up intervention meetings is what the Hamilton-area group wants to get into as well. According to a spokesperson, "We are not intending to offer diagnosis or counselling. We just want to offer support and steer people in the right direction." But before they do so, members promised to study a training

manual provided by the workshop leaders. With 10 chapters in the manual, the group hopes to be ready for action by the end of this year.

"Intervention is what churches call church discipline," DeJong explained. "It's speaking the truth in love." In the film, each participant addressed the wife, mother, friend in a loving but specific way, describing what they had witnessed and telling her how it affected them. The painful confrontation was designed to break down the world of illusion that the alcoholic had spun around herself.

Once the alcoholic admits the nature of the disease and is willing to seek help, the course of events takes a turn in the direction of recovery. "The miracle of interventions is that it never fails," said

Continued on page 5 ...



Workshop participants "script" an alcoholic family situation: The alcoholic wife (on stool) is supported by husband, who is supported by eldest daughter. The son-in-law wants to support his wife but does not want to get involved in the family problem. The "lost son" is off to the right, ignored by everyone.

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Editorial

Now that you have a label, do something about it

Whenever a young person is saddled with an acronym that tells you whose kid he or she is, you know that here's someone whose name spells trouble. A PK is a preacher's kid; an MK, a missionary's kid. These are useful handles because they prepare teachers and youth leaders for the worst.

Of course, they're also grossly unfair labels. My father was a hairdresser; yet no one has seen fit to call me an HK. But do people realize that hairdressers are funny people and that their kids are always getting in your hair when they're not causing waves somewhere else?

It has just come to my attention that there is a new breed around called COAs and ACOAs. COAs are children of alcoholics and ACOAs are adult children of alcoholics. According to estimates there are between 14- and 28-million COAs in the United States. Since the population of Canada is about one tenth of that of the U.S. we can say with the same degree of certainty that someone is a PK or an MK that there are about two-million COAs in Canada.

The fact that someone is a COA is not to be laughed at, of course. COAs are people with built-in tensions. According to therapists knowledgeable in the field, children of alcoholics suffer deep emotional scars and carry these into adult life. (That's why professionals even talk about ACOAs to make sure that adult children take their childhood problems seriously.)

Survival roles

According to a scheme developed by Sharon Wegscheider and presented at the Hamilton Family Outreach Workshop (see front page story this week), COAs respond to their confused environment by taking on one of four typical roles. None of these roles are healthy, but they help the child to survive.

The first role is that of the family hero. This is usually the oldest child who is the one who fixes up all the problems and tries to keep the family together. This role will carry over into other facets of the person's life. It will be difficult for this person to develop intimate relationships.

Gaining a Christian identity

Kosef Begun is a 54-year-old mathematician who was pardoned and released last February by Soviet leader Mikhail Gorbachev. His crime had been distributing Jewish literature.

In an Apr. 27 interview with *Maclean's*, Begun explained that he was not always aware of his Jewishness. He said: "I can say that it was only when I was in my 30s that I began to study my native language, Hebrew. It was around the time of the Six-Day War ... I was working in a scientific institute here in Moscow — I was not thinking about my religion, my culture. But from that moment on I began to feel inside like a Jew. I lost all privileges and my good salary, but I gained my identity."

The story of Begun's new-found identity reads like a conversion story, which it is. People who have grown up in the Christian faith environment could learn from this story. The question that should emerge in their minds is: "Do I feel like a Christian inside?" Have I gained that identity that tells me clearly that I am a Christian?

It probably takes something like a Six-Day War for most name-Christians to be shaken up and confronted with the question of their identity. Identity is not necessarily what other people think you are, nor is it perhaps what you yourself think you are. Identity goes much deeper. It is thinking and feeling what you really are. People who know their identity are committed and purposeful people.

Begun gained his identity by studying Hebrew. What does it take for Christians to gain their identity? There is no special

The second role is that of the scapegoat. This person is defiant and angry and usually gets the blame for the family problems.

The third role is that of the lost child. With all the attention paid to the hero and the scapegoat, this person feels lost and withdraws. He or she becomes passive and will often be ignored.

The fourth role is that of the mascot. This is the fun-loving child who acts the clown. Like the lost child, he or she is unable to get attention and therefore resorts to acting up and providing the family with comic relief.

All of these children will find it difficult to develop close relationships, according to people in the field of counselling, and will pass on the pain to their children again, unless they seek help.

Lifting the curse

I think it's wonderful that there are people today who can alert us to problems we carry along from our childhood. Not that we can ever create a perfect world, or completely undo the "visiting the iniquity of the fathers upon the children to the third and fourth generation." But the Lord never said we could not try. In fact, He delights in prayerful and faithful attempts to break the hold curses have on us.

Most of us would do well to seek counselling at some stage in our life. I have done it and have greatly benefited from it. It's like Alex deJong said at the Hamilton workshop: Christian counselling is speaking the truth in love, which is what church discipline is supposed to be all about. But no one in church ever told me what I should have been told about myself long ago. It took my wife and a counsellor to bring out some areas in my life that needed reconstruction.

I am glad that COAs can look at their lives and expect some healing. This HK did and profited greatly.

BW

language for Christians to study, but there is a faith culture. And unless Christians study that culture, they will never gain a Christian identity.

The culture of the Christian faith includes its history, its literature, its music and visual arts and its positions as it interacts with society. There are several ways in which Christians can engage in an immersion of the Christian faith culture, but most of it requires hearing, reading and discussing — hearing sermons and speeches, reading scripture, Christian books and magazines, and discussing topics and issues with others.

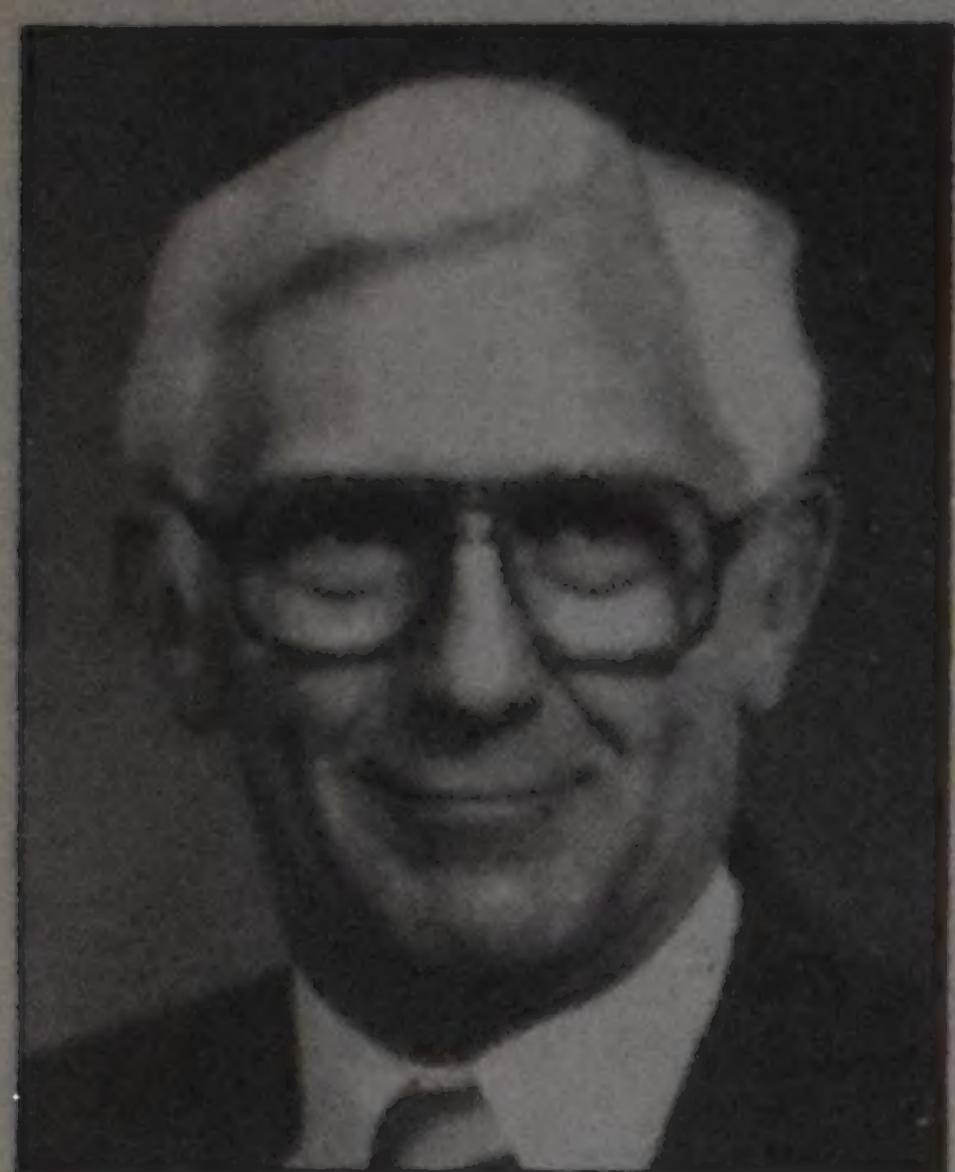
How are things in our homes? Are there good discussions going on around the supper table? Are people reading Christian literature? Are we gaining our identity as citizens of the Kingdom of Christ? Or are we caught up in the pursuit of privileges and good salaries?

That would be unfortunate. Just read again the quiet but joyful conviction radiating from the statement by a Jewish mathematician in Russia. If he finds satisfaction in sacrificing privileges and salary to gain his identity, how much more will we find it when we gain the identity of being one with the Son of God and with His brothers and sisters.

Would we do injustice to the text if we read Matthew 16:26 as saying: "What good will it be for a man if he gains the whole world, yet forfeits his identity?"

BW

SKYLIGHTS/WILLIAM R. RANG



"We Calvinists are not good at giving compliments. We're good at complaining."

Thank you!

A while ago when I arrived at one of our Christian schools in order to attend an evening meeting, I found the janitor hard at work cleaning the floor that had suffered the footsteps of almost 200 children during the day. The man was half-way done with the work. One part of the hall shone like the sun, the other half looked dull and showed numerous footprints. I gave the man a compliment for his obvious effort and he looked at me in surprise. "Nobody around here ever says anything," he mumbled. "I know," I thought to myself. "We Calvinists are not good at giving compliments."

We're good at complaining.

Sad thing, though. In the scriptures we find numerous passages that speak of giving thanks. In most, the thanksgiving is directed towards God. We must thank Him "for all things," says the apostle in Eph. 5:20. I think the janitor's work falls into that category. In fact, I bet that all who work in a very visible way in the Kingdom would just love to be said "thank you" to. What they usually hear is a comment when they have done something wrong. We're quick to point the finger. Ask any janitor, any teacher, any preacher, and they will tell you.

All those who work in the Kingdom are givers. They give their time, their effort and their talents. In Matthew 25:21, Jesus makes the king praise the servant for his faithfulness. That is saying thank you as well. The Lord shows that saying "thank you" is proper for His children. Ignoring the giver is really a withholding of love. Jesus does not approve of it.

This brings us to the root of the problem. The scriptures make it clear that whatever is given to us, be it a gift, be it service or work, it is given to you and me In Jesus' name, as a token of the power of His grace. This simply means that whoever gives us anything, he or she gives it on behalf of the Lord.

Thus, the thank you we say is a thank you to the Lord.

I'm sure that the janitor and the teacher, the preacher and the elder, that everyone working visibly in the Lord's Kingdom longs to hear it once in a while.

And so does the Lord, I'm sure.

William R. Rang is principal of the Christian school in Dunnville, Ontario.

Longer Letter

Poetic response to article

When I read the article "Charismatics in Reformed churches" by Dean McRae (C.C., Apr. 10), I decided to share my feelings with him and the other readers of C.C. in the form of a poem.

a-Dieu to a friend

yes, speak of miracles:
you saw the Master's face,
and in that moment
you were born again,
a child of God,
called by His gentle grace —
I shared your happiness,
oh how I talked with you!
but soon I felt
that you were slowly moving
away from me,
a-way, a-w-a-y ...
("praise the Lord, hallelujah!")
till on a bitter day I knew
that you, dear friend, had gone
out of my house and my embrace
for good —

I wrote "a-Dieu to a friend" when I lost one of my best friends to the charismatic movement. A very painful experience, believe me. I fully agreed with McRae and kept his article for my files.

tell me, how could this be?
is not your Lord my Lord?
do we not both believe
in Jesus and the peace He bought
on Calvary?
are we not, you and I,
daughters of the Most High,
born of His Spirit?
and when you spoke in tongues,
our Mother's gift to you,
did I become a stranger?
who said you could not walk
beside me anymore?
remember: I'm a pilgrim to
the promised land,
like you —

take, then, the high road ... let
me take the low road,
but though we travel far apart,
I'm not afraid:
when you come home, you'll find
to your surprise, my sister,
that the old friends you left
wait for you
at the gate.

Tini Van Ameyde,
Edmonton, Alberta

Letters

Summer Job Market concludes

Again this year many young people have made use of the opportunity to place a free summer job wanted ad. Here is a sampling of grateful responses:

Will you please cancel Henry's ad, since he has found a job, thanks to you. Last year our daughter found summer employment because of the ad she placed in your paper.

Mrs. G. Versteeg,
Wingham, Ontario

I am writing to thank you for running my advertisement. I have received a summer job through this service. I will be working for a farmer west of Lacombe, Alta., milking cows.

Stephanie Vander Wekken,
Clive, Alberta

Please cancel my ad. I had three job offers. Thanks a lot.

Harry Tjoelker,
Mississauga, Ontario

A common past

It was with great interest that I read Syrt Wolters' story of the bombing of Enschede on Sunday, Oct. 10, 1944, ("Als je 't mij vraagt" May 1, 1987).

On that terrible day, I was walking with my four girlfriends through the Van Heek's Park when, without any further warning, the bombing began. For the duration of it (was it an hour or did it take hours?) we lay stomach-down on the grass, shivered, and prayed.

In that raid I lost my grandfather, my uncle and aunt, and their three little girls. I remember it well.

It was considered necessary by my parents that I spend some time away

from the memories of that place and day. In the town where I stayed to recuperate, I met the young fellow who was to become my husband. The Lord can indeed use one thing to bring about another.

I've enjoyed Syrt's writings for years. Had I known that he, too, was from "Enske," I would have liked him even better.

Audrey Rang (nee Bruinink),
Dunnville, Ontario

New ways of discipling

In response to the article "Two ways of discipling" Mar. 27, 1987, a few thoughts come to mind.

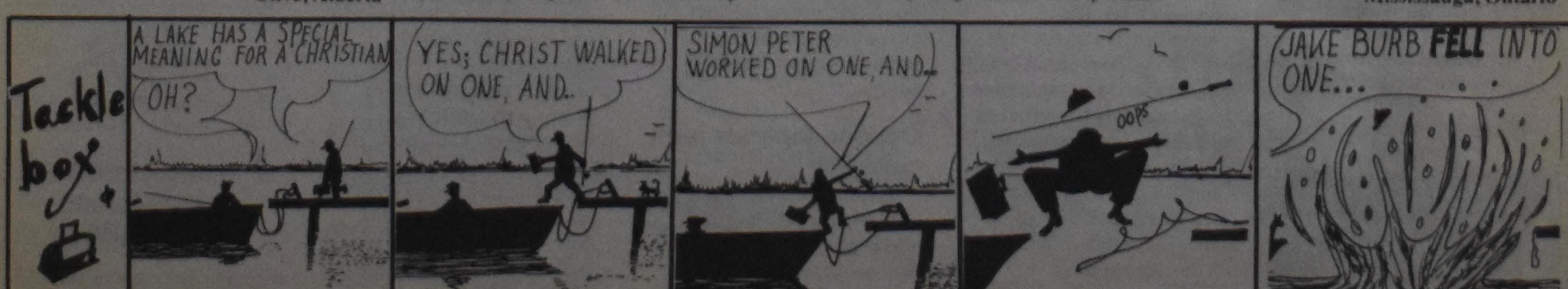
In our early days in Canada, I suggested to the church council that we establish a Sunday school before the church service. However, it took the arrival of a young minister to implement

this suggestion. A large Sunday school staff was created and the congregation filled the parking lot at the appointed time. Classes had been set up for all age groups.

To come to the Baptist level of your article, perhaps we could raise more vital Christians at an early age if we change the character of our evening service to include testimony and altar calls. In this atmosphere of worshipping, children and adults can witness the action of believing and thereby become more concerned for people who do not believe.

Thus, when our Reformed children and Baptist children do meet one another they will be able to share the greatest command ever given. "Go out in the world and preach the gospel."

K. Mazereeuw,
Mississauga, Ontario



News

Mennonites change their food policy

...continued from page 1.

In effect, the new policy suggests that Canadian grains, particularly wheat, will become a somewhat less important facet of MCC's food program than they have been in the past. This comes at a time when a worldwide grain glut and extremely low grain prices are

providing a powerful incentive for farmers to donate their above-quota production to the MCC account in the CFB, and when many urban Mennonites and Brethren in Christ also designate cash gifts directly to that account. The Canadian government's matching program has encouraged these

gifts.

Good feelings

The hidden benefits of using cash and food in development (such as the MCC food-for-work water system project now underway in central Ethiopia) add immeasurably to the true value of donations, even if they are not eligible for matching grants.

Canadian Christians, particularly those who grew up on farms, cherish the special

emotional rewards that come with sending our own homegrown wheat straight to the hungry stomachs of children in Africa, Asia and Central America. The "good feelings" that come with giving of our own produce are right and natural, because this generosity has made a literal life-and-death difference for many thousands.

But adjusting to changes in the world food situation may mean sacrificing some of those

"good feelings," at least for those of us who give from our wallets rather than our fields. Canadian grain given by farmers will always be part of the MCC Canada Food Program, though in future as only one component. Urban Christians now need to consider how we can share our resources in a way that will ultimately benefit the poor more than ourselves — a way that combines compassion with common sense.

Fresh new start in B.C. is old hat

Reinder J. Klein

BURNABY, B.C. — There is trouble in Fotheringham's lotus land. The dreamy sense of unreality created by spectacular scenery on the one hand and bubbly political optimism on the other is about to come to an early, if not unexpected, end.

This is not to say, of course, that B.C.'s stunning beauty is fading. Far from it. What is rapidly coming to grief here is the once widely-held belief that things would be different — better — under the refurbished Socreds of Bill VanderZalm, the ebullient Dutch-born plant expert who almost overnight turned a botanical garden into a complex public fair called Fantasy Garden World.

Following the election of VanderZalm there was a sense of excitement, a feeling of hope in the province. Government would now be "open," and it would have "style." The vaunted notion of a "fresh new start" blended an implied recognition of earlier excesses with the promise of making amends, and people liked it. Tired of labour strife and confrontational politics, everyone longed for and expected a period of tranquility, a measure of peace.

It was not to be.

In office barely long enough to have located the nearest washroom, the spanking-new old Socreds have the province once again in an uproar. The unions are outraged,

businessmen deeply concerned, teachers fed up and working to rule, students worried and citizens generally bewildered and experiencing a sense of déjà vu. As might be expected the media are in a frenzy showing in great detail the mess this province is in. Happy days are here again.

Rude love

So, what's new in B.C.?

Well, there is Bill 19, designed to bring peace to the troubled labour waters here but kicking up a furious storm all of its own. And there is Bill 20, intended to improve the lot of local teachers but, so far, causing them only to work to rule and walk out in study sessions.

The problem may not really be so much the content of each of these new pieces of legislation as the hamhanded manner in which they have been handled. Instead of working towards change gradually and by way of consultation and negotiation, the Socreds appear to have reverted to their old habit of ramming ideas and approaches down the throats of societal partners.

In politics the perception usually is the reality. A government that appears arrogant and intransigent must accept responsibility for being just that. Noble motives easily and often give rise to ignoble deeds, and governments in particular must labour mightily to marry wise strategies and sound tactics to their good intentions.

In B.C., once again, the Socred government has created the impression of being brazen rather than bold, strident and threatening rather than sagacious and calm. It cannot forever blame unions and "socialists" for the economic and other ills here, and Bills 19 and 20 are perceived as renewed attacks on those two groups.

Klompen dances in China shops should be avoided. Simply barging ahead and explaining things later may have worked for Fantasy Garden World in friendly and accommodating Richmond, but it is no way to run a province. It does, of course, have style, but that is not the same as class.

CFFO calls for crop insurance improvement

TORONTO, Ont. — The effectiveness of Ontario's crop insurance program can be significantly improved, the Christian Farmers Federation of Ontario (CFFO) told the Crop Insurance Review Committee at its last week of public meetings in early April.

"We think it's possible to make the program more effective without totally re-thinking the present approach to crop insurance," said Bill Jongejan, CFFO president.

The Federation's brief warned that interest in crop insurance will wane if price options fall too low. Price options are presently set by estimating future market prices. Market prices are depressed and, therefore, price options are expected to fall.

"We believe that present market trends will result in significant declines in price options," said Jongejan. "We accept this reality as crop insurance was not intended to be price or profit insurance. However, something needs to be done to maintain interest."

The federation's brief proposes that stabilization and deficiency programs be linked to crop insurance.

"Producers should be able to collect stabilization or deficiency payments on their guaranteed production," Jongejan said. "In this way the return on insured crops, whether damaged or not, will remain reasonable."

The federation rejected proposals to allow separate farm coverage. "Separate farm coverage will give multiple property owners substantial advantages over single property owners," Jongejan told the meeting. "Just by having their crop spread over a number of properties they will have a much greater opportunity to collect a payout."

Oppose separate farm coverage

The brief also expressed concern that separate farm coverage would influence management practices and supported insuring farm

- An insurance price option that guarantees cash production costs. The brief recognizes that in times of severely depressed market prices, this approach may provide some income protection. "This," the brief says, "is as far as we think the program should go towards income protection."

- Substantial premium discounts for producers with a very low claim history. The Federation notes that some farmers by their management practices provide a lot of self-insurance. They maintain the quality of their soil so that their crops can tolerate considerable weather stress. A substantial discount for a low claim history may draw them to the crop insurance program as a guarantee during very unusual weather situations.
- Co-insurance or a shared-risk approach should receive extensive research. The federation says this approach has appeal but is reluctant to endorse it until more is known about premium costs and deductibles.

Illiteracy: a serious Canadian problem

(MCC) — In a recent speech Senator Joyce Fairbairn stated: "More than four-million adult Canadians cannot read or write well enough to function adequately in our society, and one-million more cannot read or write at all."

These are not primarily immigrants; 70 per cent were born in Canada. Nor are they only old people; 40 per cent are under age 45. A large portion, 60 per cent, are unemployed and unable to read job advertisements or fill out application forms. The illiterate also include homemakers who cannot read labels on dangerous substances, and workers who cannot read warning signs. Also, 50 per cent of the inmates in the federal penitentiaries are said to be illiterate.

Senator Fairbairn commended the government for its recent action to address illiteracy in prisons, but she called for broader efforts, including a national campaign to promote awareness about illiteracy and learning disabilities. She also called for governmental funds to help organizations working on this problem. "Illiteracy," she said, "is one disease that can be cured."



Help us share the vision.
See page 9.

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Don't wipe Ethiopia from your conscience, protestors beg

... continued from page 1. between 1974 and 1978.

- During the Red Terror the Ethiopian police and army squads murdered about 5,000 grade school, high school and university students and imprisoned some 30,000 others.
- The relatives of murdered children were prohibited by state edict from mourning, and at the same time, were encouraged to buy back the bodies for burial — a practice that came to be called "paying for the bullet."
- The government slaughtered

and maimed peasants and workers and burnt villages everywhere in Ethiopia.

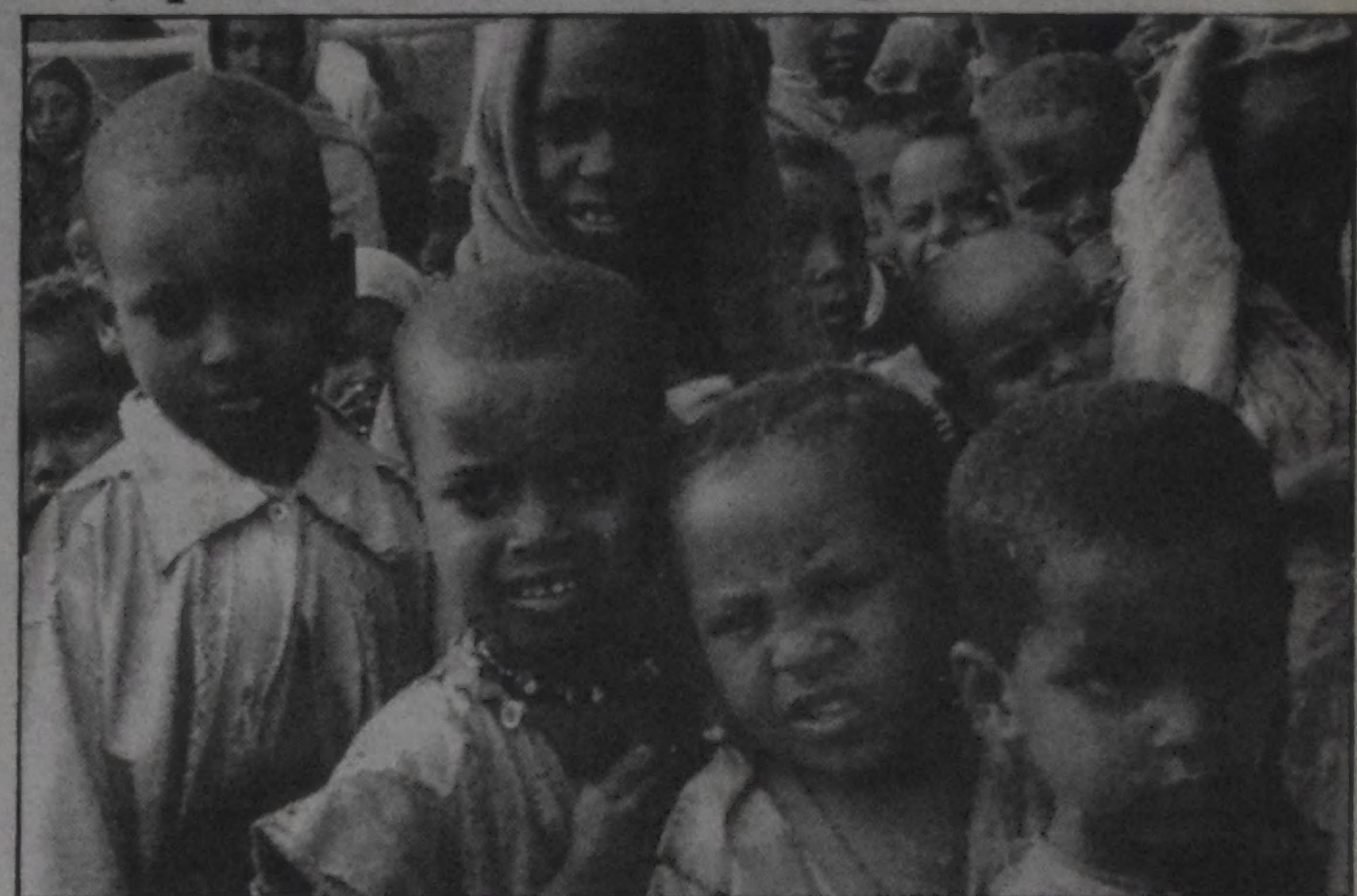
• Fundamental human rights, such as freedom of speech and of the press, freedom of association and movement, religious freedom, freedom of conscience and the right to due process of law are absent in Ethiopia. Arbitrariness and lawlessness characterize the state machinery.

According to the paper, Ethiopia is the largest refugee-producing nation in the world, "Out of the 11-million refugees in the world," it says, "3½-

million are Ethiopians. These Ethiopians fled from their country because of the brutal political and religious persecutions and the unjust wars the regime is waging throughout the country."

The protestors also say that some of the famine aid sent by foreign nations was misappropriated by the Ethiopian government and directed to the military. Peasant farmers were forcefully taken from their farms to serve in the regular army.

"The abuse of human rights



Children line up for food during the 1985 famine.

Photo: Newsweek

and the sufferings of the Ethiopian people will continue," the protestors fear, "as long as the military dictatorship is allowed to stay in power."

Another fear is that the present Ethiopian musical tour in Canada will lull Canadians into thinking that the danger is over for the Ethiopian people. "We must never forget that the Ethiopian artists who are presently on tour are hostage-artists of the military government," the pamphlet said. "They cannot express

their feelings and the aspirations of the Ethiopian people freely. Were they free, they would have told the world of the objective conditions that prevail in Ethiopia and of the nature of the oppressive government."

Although the protestors clearly explained the oppressive nature of the Ethiopian government in their pamphlet, no suggestions were made as to how the situation could be improved or what Canadians should do other than become more aware.

Hamilton group wants to befriend alcoholic families

... continued from page 1. Grevengoed. Even if the alcoholic does not seek treatment or get better, someone always gets better."

A.A. does it best

Again and again the workshop speakers pointed out, however, that intervention meetings are not meant to replace A.A. — Alcoholics Anonymous (a support group for alcoholics), Al-Anon (for spouses) and Al-Teen (for children between 12 and 20). A.A. has it right, according to Alex DeJong. He does not want to see Christians attempt to come up with a Christianized version of A.A. Himself a recovering alcoholic, DeJong knows what he is talking about.

"I grew up with the idea that we should have Christian schools and Christian organizations, and I still believe in these things," he said. But we should leave A.A. the way it is, with its non-religious program of 12 steps." Later on DeJong explained how the 12 steps closely follow the structure of the Heidelberg Catechism.

What the workshop leaders want the Hamilton group to become is a bridge between members of the family, between the alcoholic and A.A., between the family and the church. They would like the group to set up a book and film library that will help to educate people who are interested.

Hamilton initiative

Both DeJong and Grevengoed were excited about the fact that the Hamilton area churches have taken the lead among Christian Reformed Churches in Canada by starting their own family outreach programs.

DeJong said that the ball had started rolling when pastor Ray Sikkema had invited him to come to speak at an elders' meeting of Classis Hamilton. Two other public meetings were held as well that time.

At one of those meetings, Leni, a recovering alcoholic (in

keeping with A.A. policy we do not reveal surnames), and Jane, friend of an alcoholic, talked with DeJong. "Get me 10 people," said DeJong, and I'll have Richard Grevengoed come down to help you get started." The outcome of that conversation was the workshops held in the Calvin Christian School on May 7 and 8.

Hank Hultink, Principal of Calvin Christian, got involved because he wanted to be able to help an alcoholic friend and his family and other families that show up in the school community with alcoholic problems.

Among the participants was Kathy, a pregnant woman in her early twenties, with her mother; Nick, a retired construction supervisor, whose wife ended up in the mental hospital because of his drinking; Leni, a middle-aged woman who said that she doesn't ever want anyone else to go through what she went through ("It was awful," she said, while tears of pain were streaming down her face); Henk, a successful businessman and active church worker, who could not get his alcoholism under control, until he attended a treatment centre in Phoenix, Arizona.

What the recovering alcoholics had in common was a great sense of humour and a sharp pain etched into their memory. The two seem to go together once the veil of illusion is lifted. None of them claim to be "recovered former alcoholics." Once an alcoholic, always an alcoholic. The only triumph they seek in their battle against the disease is that they may stay away from the bottle. They differ from other people who may drink a lot in that they have become chemically dependent on alcohol, and can never take a drink again without feeding the monster that lurks in their bodies.

They seek to turn their curse into a blessing by trying to help

others who are still in the closet, who are ruining the lives of loved ones around them and are headed for a death of body and soul.

A chain of outreach groups

It is the hope of DeJong and Grevengoed, both pastors in the Christian Reformed Church, that other church communities will catch on and follow the Hamilton example. Every church has its alcoholics and their families. All of these families need a ring of support around them, they believe. DeJong would like to see things changed in the church, which, according to him, up till now has often been the worst place for breaking through the alcoholic's world of illusion.

Coffee ministries and Faith 22 are excellent ways of establishing contact between alcoholic families and local outreach groups, he thinks. He strongly advised the Hamilton group not to make this just a CRC thing, but to freely cross church boundaries. He seemed to be saying that alcoholism is no respecter of denominations nor of denominational cures.

What DeJong and Grevengoed did stress was the importance of much prayer and the development of immediate support groups throughout North America. An article in one of their brochures points out that in the United States there are between 14- and 28-million children of alcoholics, all of whom can expect to have deepseated problems that need to be looked at.

For more information, write to:
*The Christian Care Centre
 P.O. B. 5350
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 60438
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 Hamilton Family Outreach
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"We want to be Your Valentine"

Church

Marguerite Witvoet, page editor

Pastoral Pondering

Suffering is worthwhile when you know Christ

Bill VandenBerg

We are familiar with — and very thankful for Resurrection Day!

It is needful to remind ourselves regularly that because Jesus lives, we will live also. Our Lord having gone ahead gives us tremendous hope and assurance which makes everything worthwhile, including suffering.

When I stand at the bed of a gracious and faithful believer (as I did recently), even though there is pain and suffering, I am delighted to see that the person, who will soon be joining the eternal presence of the Saviour, has the same hope as I have!

This particular friend and I have often said to each other, "It must be so hard to have to face death without Jesus the Lord." We quite frequently discussed death and dying and then would reassure each other of our eternal destination: when we will be with the Lord forever!

At the same time tears would appear "because I love life and my family and it is hard to leave them all behind." Well, of course, that is hard! We are human, and our Lord Jesus Christ wants us to be human. He did not leave us desolate, but gave us the promised Holy Spirit. He is the Comforter who tunes our heart and equips us to fight all that is ungodly while providing us at the same time with the strength to deal with the weighty matters on a deathbed as well as everything else we have to face in life.

The Comforter provides my only comfort. I belong to the Lord Jesus Christ. His victory will be my victory. His death took care of every imperfect part of me so that on "completion day" God may receive me as He always saw that I could be. There still is quite a sore and empty spot left by the loved one who has gone ahead, but our sorrow is beautifully diminished by knowing and trusting that our heavenly Father knows best.

Amazingly, God has brought everything together in the life of the believer; the resurrection of the Lord Jesus and the presence of the Holy Spirit have become one. Through this I may daily know that my life is safe in His hand, for if and when I must relinquish this earthly life, I shall receive eternal life. Thank you Lord, in Jesus' name.

Bill VandenBerg is pastor of First Reformed Church, St. Catharines, Ontario.

World Vision urges foreign policy changes

(Faith Today) — World Vision Canada has submitted a brief to the standing committee on external affairs recommending among other things that Canada play an increased role in relief and development and that that role should be independent of trade policy.

"By adopting these policy directions, the government of Canada will be encouraging Canadians to act as peacemakers in a troubled world and seekers of justice in a corrupted world," the introduction reads.

World Vision works in partnership with other agencies in 80 countries. Last year the organization received \$2.5-million in grants from the Canadian International Development Agency (CIDA).

"Trade and aid are related but separate activities," the brief argues. While encouraging trade, the government should move away from the trend to let trade be the major determinant of how much aid is given, to whom it is given and how it is given.

"Tying 80 per cent of all aid to the purchase of Canadian goods and services puts far more emphasis on Canada's needs than the needs of those who receive Canadian aid," the brief adds.

"We reject all policies that

will lead to greater dependence of developing nations on developed economies. Such policies contradict the reasons for giving aid and must not be part of our external affairs policy."

In other recommendations, World Vision urged an increased relief role for Canada, increased use of non-governmental agencies in the delivery of aid and an expanded national role in protecting and championing human rights.

Acknowledging the difficult question of how best to aid victims of oppressive regimes without legitimizing or stabilizing those regimes, the brief asks the committee to recommend that recipients of

aid from Canada meet a high standard of respect for human rights and at the same time devise a mechanism whereby support can be provided to the victims of those regimes.

"We are not so naive as to believe that aid can be offered in isolation from politics. We are constantly balancing the demands of responding to the immediate needs of suffering people and taking action against oppression.

"Our work in refugee camps, urban slums, agricultural projects, and in human services is usually done in partnership with local churches ... We enable them to care for the needy in their society."

Conference to deal with evangelical theology

(ETS) — The Evangelical Theological Society of Canada announced that it will be holding a Theological Conference in Hamilton, Ontario, on Oct. 9, 1987.

The main speaker will be Dr. John Webster, the recently-appointed theologian at Wycliffe College, Toronto. Dr. Webster has come from the U.K., and is a young and published evangelical scholar.

Dr. Webster will be speaking on the general topic: "Theology in the Evangelical Tradition," pointing to areas

of strength and weakness in this tradition. At the same time there will be other topics by scholars and church leaders such as Clark Pinnock and Ted Plantinga.

Richard Longenecker, Ian Rennie and John Bolt will be invited to interact with what is being said, and everyone who comes will be drawn into the discussion.

The conference will be held at Stanley Ave. Baptist Church, Hamilton, Ont.

News shorts from around the world

THE VATICAN (Faith Today) — Roman Catholics are planning for "Evangelization 2000" — a billion-dollar outreach project to be telecast on Christmas Day in the year 2000. During the telecast, Pope John Paul II or his successor will speak to a global audience.

"The object is to give Jesus Christ a 2,000th birthday gift of a world more Christian than not," said Tom Forrest, the priest who heads the initiative.

"We want to bring the world

back to Christ," he stated. The project was conceived in 1984 by Catholic charismatics and the conservative Catholic student movement, *Comunione e Liberazione*.

ETHIOPIA (idea) — A former high-ranking Ethiopian government official who defected last year states that increased religious persecution is ahead for that nation. Taye Telahun, former minister of defence and internal affairs and former Ethiopian ambassador to Sweden, was harsh in his condemnation of the Marxist government which, he said, is developing into a radical, one-party regime of repression.

Speaking in Germany at the International Society for Human Rights, he appealed to Christians and church organizations in the West to continue to provide help for the country's needy, adding that they should be more careful to

ensure that it reached the truly needy. Such organizations, he added, should also confront the government and point out abuses and malpractice.

INDIA (Faith Today) — Two scripture placement agencies have joined forces to work here. Bibles for India merged with the larger World Home Bible League. The move, according to WHBL international director Dennis Mulder, will contribute to the effective and efficient distribution of the Word of God in the world's second most populous nation.

The WHBL last year placed nearly \$8-million worth of Bibles, Testaments and scripture portions in more than 200 languages in 80 nations.

Blue Jay gospel

The game of life [is] filled with curve balls, disability lists, heartbreaking losses and the ever present umpire — the Lord, creator of the universe.

What will your life-time batting average be with God? God expects us to bat 1,000. But we can't; we all strike out some time!

The Good News is that Y'shua [Jesus] is named our designated hitter! He hit the sacrifice fly to win the game — by dying for our sins.

Don't be left out of God's final standing.

OK, OK,
Blue Jays, Blue Jays,
Let's play ball!

From a "Jews for Jesus" pamphlet

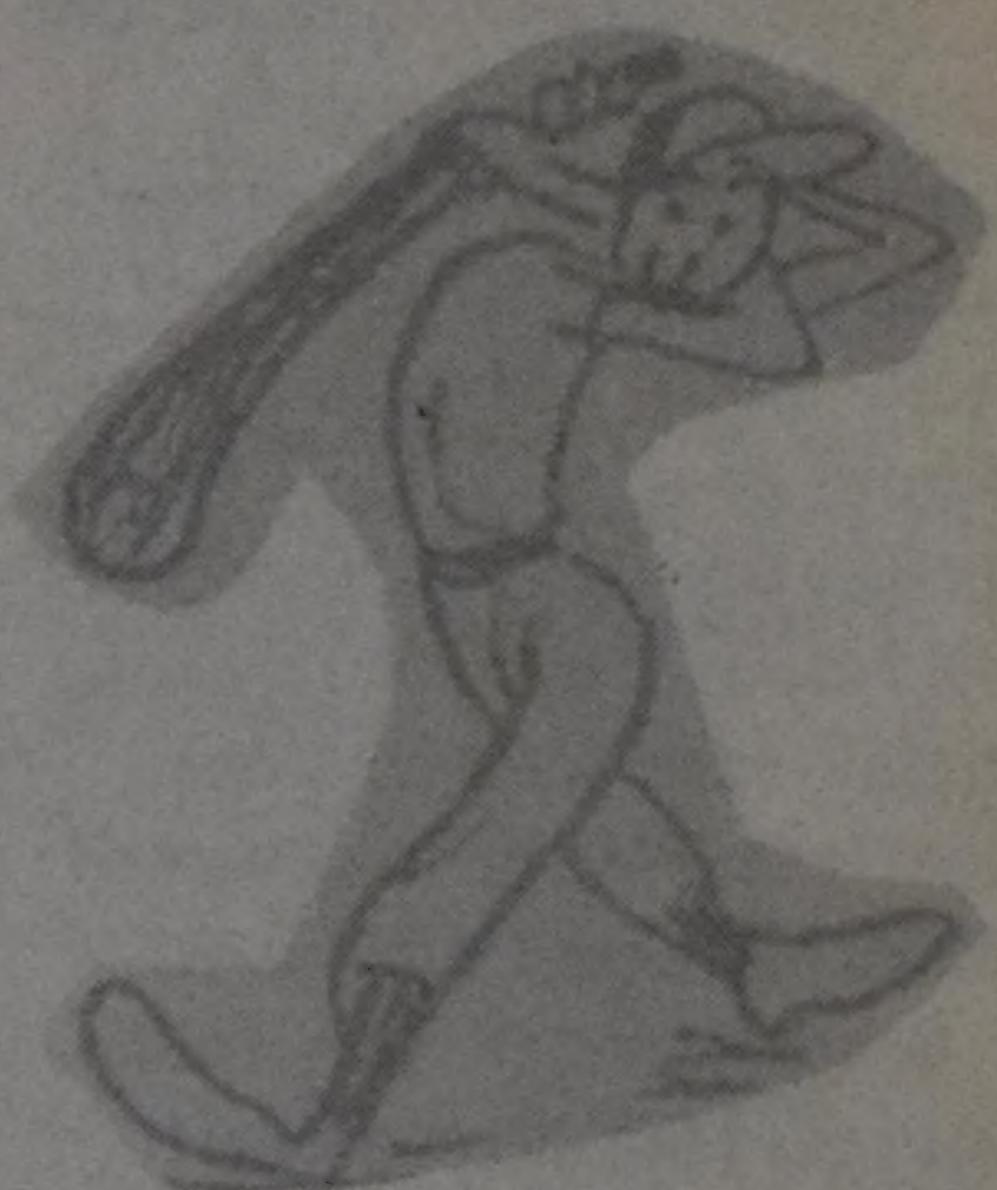


Photo: "Jews for Jesus" pamphlet

Rime or reason

*When the sermon's fire sparked
The reverend had a misadventure.
"Are you saved?" he barked,
spitting out his upper denture!*

Sy Nodd

preach are urged to contact the clerk: Stan de Jong, P.O. Box 2463, Station B, St. Catharines, ON L2M 7M8. Phone: (416) 934-5358 or 682-8311.

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Church news

Christian Reformed Church

Called

— to Smithville, Ont., Rev. Harry Bierman of Smithers, B.C.

Accepted

— to Kildonan, Winnipeg, Man., Rev. Gerrit Bomhof of Maranatha, Lethbridge, Alta.

Declined

— to Grace, Chatham, Ont.,

Rev. Martin Contant of First, Langley, B.C.

— to Bethel, Brockville, Ont., Rev. Adrian Dieleman of Fenwick, Ont.

Need pulpit supply

The newly-organized Jubilee Christian Reformed Church in St. Catharines, Ont., is in need of preachers during the months of July and August. Pastors visiting the Niagara region who are willing to

Did Nes Ammim change?

Peter Sluys

Nes Ammim is an exciting place to visit and to live in. It is a "town in Israel where history is made." If you wish to be involved in a thriving, thrilling community where people attempt to build something new and exciting, you may like to visit Nes Ammim. You see, the people of Nes Ammim try to overcome enormous resistances to the gospel by the Jews, obstacles which the church during almost 1,900 years has put in their way to see Jesus as He is, Redeemer and Messiah.

The Lord has greatly blessed Nes Ammim's efforts. For clarification, Nes Ammim is a Christian moshav in Galilee, Israel. Volunteers for many nations work and study there for at least a year under leadership of those who have dreamt, since the end of World War II, to have Jews and Christians genuinely relate together. Contributing to that growing, open relationship is the non-missionary principle and its consequent non-mission practice which Nes Ammim has openly and carefully pursued and maintained since its beginning in 1962.

Non-missionary approach

Many Christians from a wide variety of churches were excited about this new venture with God and participated. They were convinced after the



A worker at Nes Ammim working in a community spirit.

holocaust that Christians had lost credibility among Jews, and above all, that Christ had no bearing anymore "after Auswitch." Both mainline and evangelical churches had become aware that some change in attitude, regarding the Jews, had to take place by Christians. After all, they were still the people God had made a covenant with. Thus the idea of a non-missionary approach

was appealing. Here at least was a group of Christians who did more than have pious introspection from behind church walls. They ventured with God into a unique pioneering situation in Israel. They did something about it, prayerfully, sensitively, using scripture. Most of them were Reformed and Calvinists!

Many of those who joined did not seem bothered by the non-missionary principle, since they sensed the necessity of its practice. Everyone was free to, even encouraged to testify of his belief to the Jews. Because of the nature of Nes Ammim, they were even expected to give an account of their faith to individuals, including Jews.

Some evangelicals also felt they could join in this effort,

since they believe that the time of Jesus' return is near and that the Lord will turn the Jews to Jesus miraculously. Therefore, they do not need "deliberate evangelism." Others, mainly from Reformed tradition, were very much aware that Jews need a totally different approach to sharing the faith, than with those of other religions, since God has not abolished his covenant with the Jews and they possess the Old Testament.

Supporting Nes Ammim today

Yet some Christians find it increasingly more difficult to support Nes Ammim actively. No real change has taken place, only development. It has always frankly espoused the non-missionary principle, not merely a non-mission practice. However, gradually a firmer theology has been developing and is expressed by a vast majority of supporting churches. This theology deviates significantly from the traditional Reformed and evangelical interpretation of scripture. Today the International Workcommittee of Nes Ammim, has accepted, by and large, a scriptural interpretation that there are "two ways to God."

According to this view, the Jews do not need to come to God through Christ since they are His by virtue of God's covenant with them. The gentiles, however, come to the Father and into the covenant through Jesus Christ. Jews, according to this theology, do not need to receive Jesus as Messiah and Saviour; gentiles do. Therefore Jewish and gentile Christians are to accept each other as brothers and sisters since they both are on the way to the Kingdom of God.

Torah is God's way for Israel, while He opened up another way for gentiles through Jesus.

Appreciate differences

We can highly appreciate the motivation of those Christians actively involved in Nes Ammim's goal of building bridges between Jews and Christians. We can commend them highly for their sensitive and firm way of tackling the horrid serpent of antisemitism. We can praise them for helping us realize how the church has estranged (and can easily again estrange) the Jews from Jesus. We can respectfully listen to their scholarly attempts to show the real Christ in relation to the Jews from the scriptures.

Yet we cannot share their conclusions that Jesus is to be received as Messiah only by the gentiles but not by the Jews. For scripture tells us in many places and ways that He is Israel's Saviour and King as well as ours in the covenant of grace.

Did Nes Ammim change its theological basis so that some of us who join excitedly in its fine endeavours cannot feel at home anymore? By no means! It always has been Nes Ammim's basis to work on and promote the principle: no-mission to the Jews, not merely for pragmatic reasons. However, as time went on and the non-missionary principle became more fully developed and is more firmly accepted for Nes Ammim we feel we cannot accept the conclusions that Jews and Christians come to God in two different ways with relation to Christ, the Jew by virtue of belonging and the gentiles by means of faith.

Peter Sluys is a Christian Reformed minister living in Terrace, British Columbia.

Christmas preparations now?

Margaret Griffioen

VANCOUVER, B.C.— Although the weather is becoming warmer and snow is far from our minds, it's not too soon to think of Christmas—

Friendship ministry growing in Canada

C.C. staff

GUELPH, Ont.—The Friendship program, a ministry to the mentally handicapped, has made fine progress during its first year in Canada, according to Friendship co-ordinator, Herman de Jong.

"Over 1,000 mentally handicapped persons and 700 volunteer teachers are now involved in the program, which is supported by churches and 250 individuals. (Friendship is an approved charitable organization.)

Recently, 160 teachers were refreshed and motivated at a Friendship conference in this university town.

The main speaker was Rev. Ted Versput, administrator of the Christian Reformed Church (CRC) Handicaps Committee. Participants also had seven workshops to choose from. "It was an excellent and spiritually refreshing day," said de Jong.

at sea, that is.

In a recent letter from Vancouver seafarers' chaplain, Jeff Dresselhuis, special mention was made of things supporters could do now to make this Christmas special for men at sea.

Dresselhuis encouraged readers to watch for summer sales on items such as toques to be put in Christmas gift parcels. Even if the weather is scorching hot when you buy them, he says, "never mind.... they'll make valuable presents in November and December."

There are also many volunteers involved in making new greeting cards and calendars from old ones and they need more used cards for their projects. "In demand are: Birthday, Valentine, Easter, Pentecost, Thanksgiving and, of course, Christmas cards as well as used bulletin covers," said Dresselhuis. "One more hint: send us Christmas cards telling something about Christian Christmas! No Santa Claus and the like. Cards with an open Bible, candles and flowers are fine too."

Send your donations care of the Dresselhuis, 7449 Kerr St., Vancouver, B.C. V5S 3E3.

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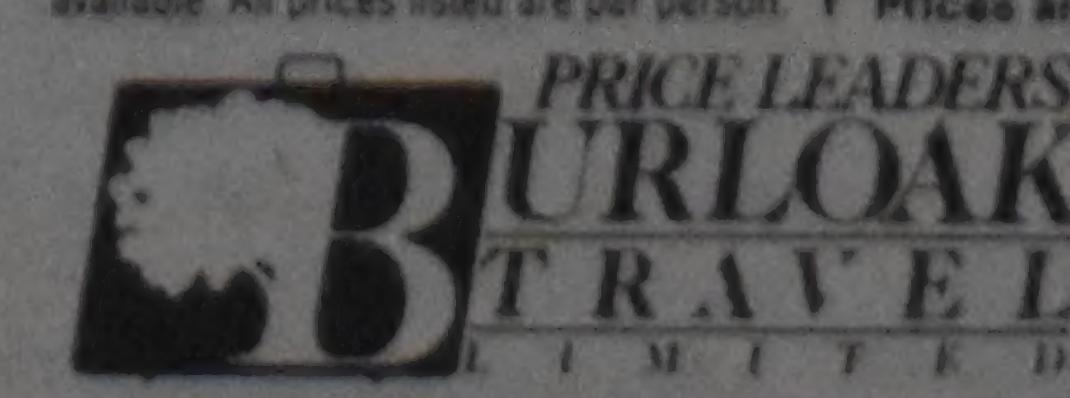
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JULY 3 7 10 14	609	609	
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Henry Knoop

"Ain't nothing like the real thing!"

If you've ever sat in the third-base-line bleachers at Exhibition Stadium in Toronto to watch the Blue Jays play baseball on a warm summer evening, you know that television can't come close to capturing the real life experience of "being there."

If you've ever sat on the edge of your seat in Maple Leaf Gardens (or the Montreal Forum or the Edmonton Coliseum) while your team battled their playoff rivals in a crucial seventh and deciding game, you know television is really limited in capturing the excitement and electricity in the air — the feel of the crowd, the noise, the smell!

First-hand is better

It takes first-hand experience at baseball and hockey games to know the difference between the real thing and its televised counterpart. Just as the voice on a tape recorder is not my voice, but an electronic reproduction of my voice; just as my picture on a TV monitor is not me, but an electronic representation of me; so television reality is not "real."

We know all this, of course. But it's funny how quickly and how frequently we forget. Take, for example, the TV viewer who "just has to" watch "Dynasty" every week on the tube. Over a period of time the characters and situations of the TV program begin to permeate the viewer's life to such an extent that the viewer "has to" watch. The distinction between fantasy (TV reality) and real life has been blurred. *Dynasty's* world has become part of the real world.

An extreme example? Perhaps — not everyone is addicted to TV or specific TV programs. Yet how many viewers depend on TV for their experience of life's situations and players, never balancing TV's portrayal with that of other mediums, or better still — real life experience?

Entails responsibility

There are many people whose only experience of professional hockey or baseball is gleaned from television. In the same manner, many people only know about other countries in the world from television. Or peoples of the world. That is, perhaps, understandable — not everyone lives close enough to a hockey arena or baseball stadium to see the game first hand.

Nor can everyone be expected to travel the world to learn about other countries and other peoples. That's the beauty of having television: we can learn and experience so much of life through its eyes.

But that is also television's biggest responsibility — to present the world in as honest and truthful a manner as possible. Is it doing that? Is television news living up to this responsibility? Is it presenting a balanced view of what's happening? Or is it emphasizing the sensational and spectacular? Is television entertainment programming presenting us with a good cross-section of societal life, from truthful representation of various age groups, ethnic minorities, economic classes, geographical locations, etc.? Is television presenting life's situations and conflicts in a believable, realistic way? Do commercials on television help the viewer to make intelligent choices, or are they gimmicks to trick viewers to buy products?

Viewers more aware

That's also where we come in as viewers. Do we believe everything we see and hear on television as the truth? Are we aware of, and prepared for, the countless ways television can distort reality while claiming to portray it?

No, we don't need Media Awareness courses to know the difference between TV reality and real life. But we do have to live life, and we can't be experiencing real life while we're sitting and watching television.

Ironically, there's an excellent movie available on video cassette in many video outlets which deals with this very theme. It's called *Being There* and stars Peter Sellers as a man whose entire life experience has been shaped by television. When he is forced to enter the real world, the contrast between the two realities is strikingly apparent and brilliantly satirized by the author of the book on which this movie is based.

Before you get it, however, you should promise that you'll leave your comfortable chair right afterwards and experience life as it really is, and not as it is portrayed to be. There ain't nothing like the real thing!

Henry Knoop teaches English and Media Studies at Durham Christian High in Bowmanville, Ontario.

Gospel and Sparrow to fly together

MUSKEGON, MI (Gospel Films) — Gospel Films, Inc. and the Sparrow Corporation have entered into a long-term video cross-marketing/distribution pact, which becomes effective immediately. Announcement of the agreement was made by Billy Zeoli, president of Gospel Films and by Billy Ray Hearn, president of The Sparrow Corporation, at Sparrow's recent spring sales conference, held in Southern California.

Under the new agreement, Sparrow, through the Sparrow-Star Song Distribution network, will begin exclusive distribution in the United States of all Gospel Films' video products to

Christian bookstore outlets only. Sparrow's own film and video catalogue will be added to the Gospel Films' sale and rental line to churches and schools — affording an across-the-board penetration of the domestic Christian marketplace.

Now in its 37th year, Gospel Films is the world's largest inspirational film and video distributor, currently active in 177 countries and territories, offering more than 60 video titles including "Jesus of Nazareth," "Chariots of Fire," "The Lion, the Witch, and the Wardrobe," "Pilgrim's Progress," "The New Chuck Colson," and the best-selling Francis Schaeffer

series.

Bill Hearn, Sparrow's senior vice president of marketing, will co-ordinate Sparrow's video products directly with Gospel Films' Dave Anderson (vice president, marketing), for joint marketing, sales and promotion activities.

"There is an incredible potential for use of music and video as a ministry tool for the church," commented Bill Hearn. "I believe that with our many talented Sparrow artists and Gospel Films' expertise and position in the church market, we can open new avenues for exposing Christian music through video to the young people who do not frequent Bible bookstores."

Critics question value of restoration work



Photo: AP/Wide World Photos

Before and after: a section of the Sistine frescoes before the cleaning (left), and how it looks today.

Marguerite Witvoet

Restoration of Michelangelo's frescoes in the Sistine Chapel (see C.C., Apr. 3, 1987) is causing a controversy among artists, art historians and archeologists about the value of such work.

"Until recently, the project has had wide support," Ted Prescott says in an article entitled "The Sistine Frescoes: Restored or Destroyed?" which appeared in *Eternity*. "But in the past year some criticisms have begun to appear."

Prescott mentions some of the concerns of these critics. One scholar examined frescoes by Raphael that had been cleaned about 10 years ago. After the cleaning, they had appeared fresh and rich, but now, he says, they seem "undistinguished and flat." He fears the Sistine Chapel frescoes may suffer a similar fate. Others speculate that the cleaning solvent used may ultimately damage the surface and colour of the frescoes. Still

others fear that the cleaning will expose Michelangelo's work to industrial pollution.

However, Prescott continues, "it appears that the Vatican is not about to stop the restoration project. It insists all necessary precautions are being taken, and that Michelangelo's work is not being altered or endangered. The solvent used was developed specifically to clean frescoes. Also, the Vatican is installing an elaborate air filtration system in the Chapel to minimize the effects of air pollution."

Prescott says that, because of age, change and deterioration, "it is probable that [many of] the masterpieces we love look considerably different now than when the masters made them, and any attempt to return them to their original state involves speculation.... I suspect that along with genuine concern for the safety of the frescoes, there are more than a few people who won't like the new Sistine Chapel."

Breems and Pierson to teach at Trinity

C.C. staff

PALOS HEIGHTS, Ill. — Brad Breems of Coquitlam, B.C., has accepted an appointment as Assistant Professor of Sociology at Trinity Christian College, announced Dean Burton Rozema. Breems is now completing the Ph.D. degree at the University of British Columbia, and expects to start teaching at Trinity in January, 1988.

Breems has a master's degree from the Institute for Christian Studies and a B.A. degree from Dordt College. He was a representative of the Christian Labour Association of Canada in B.C. for several years, and later served as director of a sociological research project for the B.C. Civil Liberties Association.

Appointed to teach philosophy at Trinity is George Pierson, who was a student at

the Institute for Christian Studies for two years. Pierson is receiving the Ph.D. degree from Catholic University of America, in Washington, D.C. He is a graduate of Allegheny College, Pennsylvania, and of Pittsburgh Theological Seminary. His research interests include the works of philosophers Herman Dooyeweerd and Hermann Lotze.

**See page 17
for
Calendar of Events
and classified
deadlines.**

Thank you, thank you

G. Roger Schoenhals

A woman boarded a bus. Every seat was filled. She was tired and carried several packages. Noticing her plight, a man stood and graciously offered his seat. The woman sat down and promptly fainted.

After she was revived, she looked up at the man who had relinquished his seat and said, "thank you." Whereupon he promptly fainted.

Sometimes I feel like fainting when someone says, "thank you." Those two words are about as rare today as a Model T Ford. But what's worse than not hearing an occasional "thank you," is hearing it from insincere lips.

Like the "automated" lady at our local supermarket. She rings up my groceries, takes my money and says, "Thank you for shopping at I can tell she doesn't mean it because of the wearisome, sing-song tone of her voice. And because she's looking toward the next customer as she speaks, I walk away thinking I've been waited on by a machine.

Saying "thank you," to customers is probably company policy. And I suspect at first she said it thoughtfully and with a smile. But as the days and weeks passed, the practice became a habit and the habit became a mechanical response.

Biblical thanks

Expressing thanks was also rare in Jesus' day. Of the 10 lepers who were healed by Jesus, only one came back and said, "thank you."

As Christians, our "company policy" is: "In everything give thanks." (1

Thessalonians 5:18a) We are to be thankful people in conversations with others and in our prayers to God. Indeed, we who have been redeemed and enjoy the living presence of Christ in our lives have every reason to give thanks. We of all people should find it easy to say, "thank you."

Consider the example of the apostle Paul. He was thankful for his brothers and sisters in Christ (Acts 28:15), for the unspeakable gift of Christ (11 Corinthians 9:15), for victory through Christ (1 Corinthians 15:57), for the ministry given to him by God (1 Timothy 1:12), and for the spiritual growth taking place in believers. (Colossians 1:3-5)

Paul knew the value of a thankful spirit and so he exhorted others to follow his example. To the Philippians he wrote, "with thanksgiving let your requests be made known to God." He told the Ephesians to turn from worthless speech to thankful speech. (5:4)

But Paul goes even further. Giving thanks is to be not only associated with our prayers and speech, it's to flow from us in all that we do. (Colossians 3:17) A lifestyle of thanks-living.

Keep thanks fresh

Like the gal at the check-out counter, we can become careless and cold in our giving of thanks. We can mouth words without expressing true gratitude.

So how do we keep fresh and genuine in giving thanks? How do we keep from expressing automated gratitude?

I think we can do it by building a thankful prayer life. If we can nourish a thankful attitude toward God, we will find ourselves overflowing with thankfulness in our relationship to His creation. The beauties of the world, the kindnesses of people, the

various events of life will provide countless opportunities for us to say, "thank you, thank you."

Before launching into your prayer to God, spend a few moments meditating on His greatness and goodness. By focusing your thoughts on Him, you'll become freshly aware of how worthy He is to receive your gratitude.

Next, consider the blessings you have received from the Lord. James tells us that "Every good gift ... is from above." (1:17) Enumerate some of the good things that have happened to you. You have eternal life. You have a

God who guides you day by day. As my dad always used to say to me, "Son, you've got a lot to be thankful for."

Finally, every so often devote your entire prayer to thanksgiving. Ask for nothing. Simply thank God for every gift you can recall. The experience will revitalize you. You'll begin to discover the lift of thanksgiving. And you'll begin to express genuine gratitude in every area of your life.

Roger Schoenhals is a freelance writer living in Seattle, Washington.

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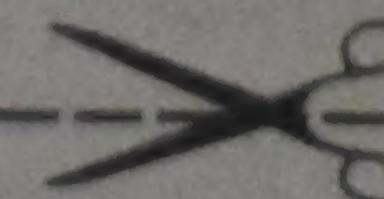
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Features

Eight years in bonds: Did anybody care?

Yakov Skornyakov

This article is taken from Yakov Skornyakov's first sermon to his congregation in Dzhambul in Kazakhstan, USSR, after his release from prison camp last summer. Pastor Skornyakov has served three terms, a total of 11 years. He was due for release in 1983, but instead was resented to three more years of imprisonment.

I was a prisoner for eight years. For a total of 2,936 days I couldn't go to church, hear any sermons or Christian music or see the faces of my friends. But today I thank my God that I am with you again!

"I thank my God upon every remembrance of you." (Phil. 1:13) You cannot even begin to imagine how much each of you helped me to proclaim the name of Christ during my eight years of imprisonment. My testimony of God's love would have been very dim and insignificant if it were not for your participation. I thank my God for each one of you!

"For now we live, if ye stand fast in the Lord." (1 Thess. 3:8) When news reached the Apostle Paul in bonds that his friends were faithfully serving the Lord, his heart was filled with joy and boldness. For me also, after I was torn away from the church, it was very important to hear news about you. Were you standing firm in the truth? Were you still faithfully following the Lord? Were you working to promote the cause of the gospel, or were you opposing it? These were my main concerns. These very questions are of supreme importance to all the brothers in bonds, as well as to the Lord Himself. They are also important to the enemy of our souls, who wants to see the church weak, broken and overcome.

Christians under scrutiny

The world watches the lives of Christians very closely. On one occasion I was especially reminded of this. In the camp dining room I always bowed my head and prayed briefly before eating. One day several prisoners approached me and asked, "What is the significance of the way you hold your hands when you pray? Why do you sometimes put them on the table, and sometimes fold them?"

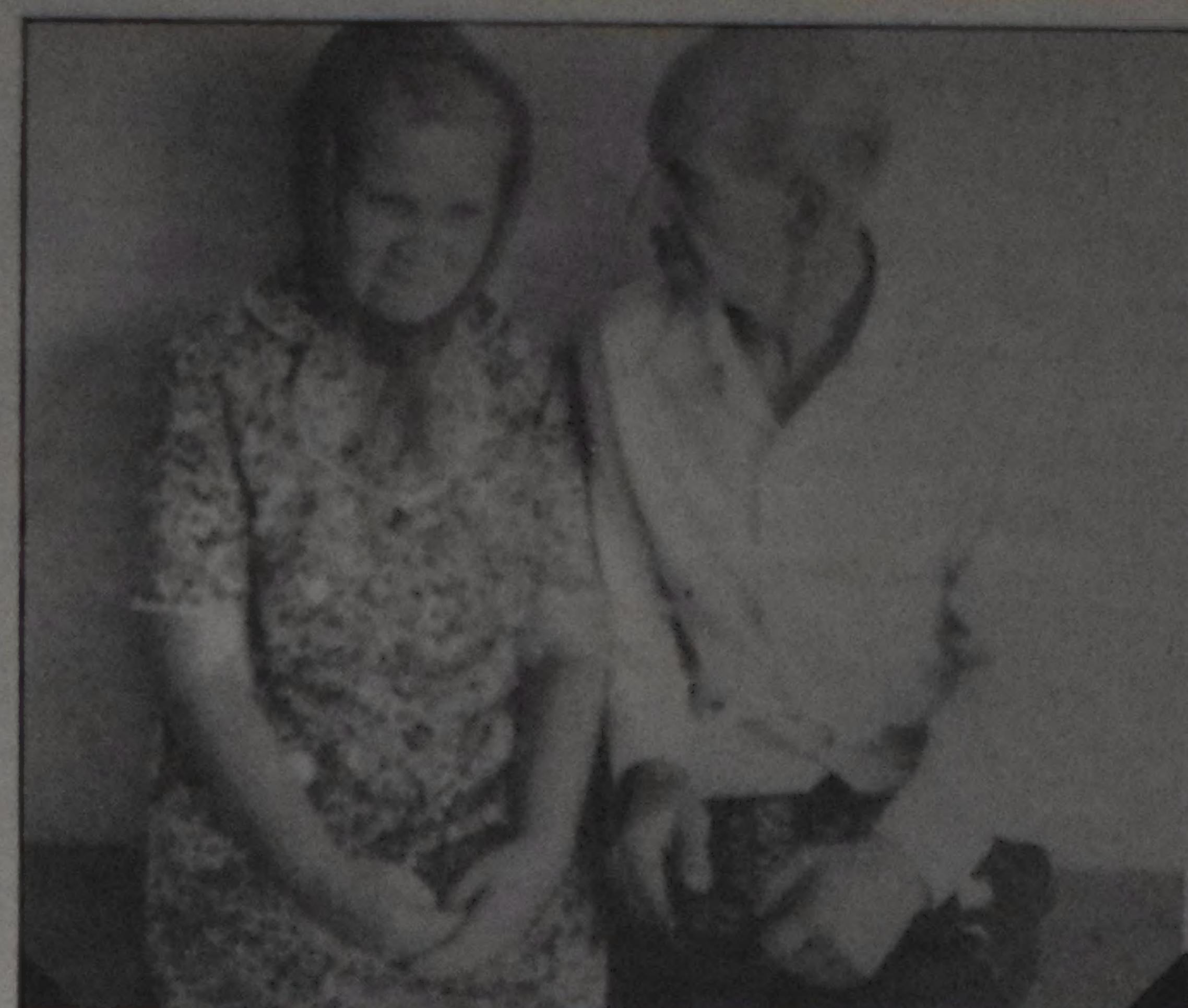
I didn't quite know how to answer. I have been a Christian for many years, and have prayed thousands of times, but I have never paid any attention to what I do with my hands. But those prisoners noticed and it caught their interest. This incident reminded me again that we live our lives like "a city that is set on a hill." (Matt. 5:14) Nothing can be hidden from the eyes of those who observe our lives and notice the smallest details. This is why the

apostle's heart was filled with such joy when he heard that his friends were standing fast in the Lord. (1 Thess. 3:8) The people around us notice many things, even that which seems most insignificant to us — how we fold our hands to pray and how we stretch out our hands to others: Do we greet them or push them away? Do we embrace them or cause them pain?

During those eight years I would get news from time to time of Christian friends who were standing true to the Lord, and in all purity and sincerity, fulfilling the ministry committed to them by God. Such news always gave me new strength to continue my prison path. I want to thank God today for all the Timothys, Priscillas, Aquilas, and Junias of our day. (Romans 16:1-15) I thank my God that although many of them are in bonds, their spirits are not broken.

Powerful influence of prayer

I thank my God for every sincere prayer that is raised to His throne, and I thank Him for every prayer that was offered on my behalf during



Yakov Skornyakov and his wife. Photo: Prisoner Bulletin

children are already five, six or eight years old, I am seeing them for the first time. They were born while I was in bonds. Many of the parents have told me that their little children have been praying for me for years. I can't tell you how this touches my heart! I thank my God for your prayers, dear children!

Conditions in prison are sometimes very hard, especially for this frail human body of ours. One time I was transported by train car with a number of other prisoners to the camp in Mangyshlak. The car was crowded and unbearably hot. I was feeling worse and worse, and finally began to lose consciousness. I was only able to think, "O Lord, if only someone would pray for me right now!" Just then someone shook me by the shoulder. I opened my eyes and saw that one of the other prisoners was holding a cup of water out to me. "Drink it," he

sister wrote, "Brother, only a person who has been in your place can fully understand what you are going through." But I answered her, "Dear sister, even though you have never been in bonds, your faithful letters containing words of sympathy and encouragement show that you are remembering the prisoners and sharing their suffering, just as the Bible commands us in Hebrews 13:3."

One older man, the father of a large family, copied the entire gospel of John three times in his letters to me during the course of eight years. He always started his letters with a word of greeting and then wrote out one or two chapters. As soon as he completed chapter 21, he started the next letter, "In the beginning was the Word"

My dear friends, your letters were precious to me. But you cannot even begin to imagine the impact they had on the other prisoners around me. Just picture to yourself the environment in camp: all you hear is shouting, swearing, coarse language. And here in the midst of it all stands a prisoner, looking at one of my postcards that says, "Dear Yakov Grigorievich, beloved in the Lord! Christ is risen!" Later that prisoner comes to me and asks, "Are you sure that Christ actually lived on earth? Did He really rise from the dead?" What a wonderful opportunity for me to tell him about the love of our Lord! And the opportunity arose because of a card someone sent.

During my eight years of imprisonment I received 9,546 letters! The words of scripture that you sent me were a tremendous source of encouragement. They gave me new life and hope. I thank my God for this ministry of spiritually supporting the prisoners. Those letters were so precious to me that they are probably the only earthly treasure which I would like to take to heaven with me. Sometimes I pray, "Lord, you have collected all the prayers of the saints in bowls like incense. Couldn't you also find room in heaven for these letters? They

are like a precious fragrance of love to you and your suffering prisoners."

In the camp I never knew what would happen the next day or next week. I never knew what difficulties and testings lay ahead, and in the letters I always found the very words of support and good advice that I needed. One time I received three letters on the same day from different parts of the country — from Kiev, Alma-Ata, and the Far East — and all three letters contained the words of the same hymn! [Here Pastor Skornyakov starts singing.]

*Only in God does my soul find peace.
He alone is my deliverer.
My Rock and my Fortress, I take refuge in Him.
Let the storm rage! Christ is my shelter.*

To my weary soul, these letters were like a cup of cold water in the desert!

Taking memories home

Before my release, the camp administration suggested that I pick out a few letters to keep and burn the rest.

"Why should you haul all that extra weight home?" they asked.

I hadn't expected this and at first I was afraid they would confiscate my letters.

"Burn them!" I answered. "What are you talking about? These letters aren't heavy to me at all. They are precious to me. They are expressions of great love from hundreds of people. They can never be burned!"

While the officers discussed it among themselves, I prayed that the Lord would preserve my letters and help me get them home.

"Okay, if you want to carry all these letters home, go ahead," they finally agreed.

"Thank you so much!" I answered. "I'll take them home with joy!"

Joyful reunion

Today, on this joyful day of reunion, I want to thank my God for the mercy of freedom. I thank Him for the Bible I hold in my hands. For eight long years I was deprived of this Holy Book! I also thank God for my wife who for many years had to bear the burden of being both mother and father to our children. I often prayed for her, "Lord, put it in the hearts of your children to visit her often, to pray with her and encourage her. Let them lovingly remind her that she is not the first to tread this thorny path, and that you are always true to your promises and will not leave us."

I thank my God for my Continued on page 12 ...



Pastor Skornyakov shows the letters which he bound by hand. Photo: Prisoner Bulletin

these past eight years. I have been following the Lord for 38 years, but even to this day I cannot understand how the little prayers of man can influence Almighty God! And yet I rejoice because I believe the Word of God and I have experienced many answers to prayer. For this reason I thank my God today for your prayers.

In these few days since my release, many friends have come to see me and brought their children. Even though the

said. I knew that at that very moment, someone had prayed for me.

Letters provided encouragement

I thank my God for each one of you who, during the course of the last eight years, responded to the prompting of the Holy Spirit and wrote me letters and cards. Many of you sent letters not only to me, but to all the brothers and sisters who are in bonds, separated from church and family. One

Memories of a childhood home

How precious is the ground

Jacoba Bos

"How precious is the ground where once my cradle stood." I am reminded of these lines from a Dutch folk song when I look at a picture of the home where I was born and raised. It was a typical Dutch home with grey brick walls and a red tiled roof.

The front door, which also led to the family flower shop, was adorned with a copper door knob and bell. The bell had to be pulled to produce a loud clanging noise. Every front door in the old country had such a noisemaker, making "bell ringing" a favourite pastime for kids. The trick was to pull the bell and run for cover. One time I didn't run fast enough and received a real beating from the irate owner who had left the bedside of his sick wife to answer the door. That was the last time I played that mischievous game.

The copper door bells and knobs usually shone like new dimes. Polishing copper was a ritual that every housewife strictly adhered to, and woe betide the housekeeper who faced the sabbath with an unpolished doorknob. It was almost as bad as not washing windows and streets on Saturday.

The Aromas of home

Inside the front door was the flower shop. Fragrant with the perfume of roses and fresias, its moist air was a welcome feeling. Those of us who were not customers would call "stay" as we stepped in the door. This meant that whoever was minding the store (usually mother) could "stay" at her task — nursing the baby or cooking the noon meal, depending on the time of day.

We usually came in the back door, through the "back kitchen" and into the main kitchen with its cold granite floor and countertops. In the summer we ate our meals there, the two youngest children on the little bench against the wall. The four oldest, Mom and Dad took up the remaining room around the rough wooden table. The kitchen usually smelled like potatoes and cabbage, but on Saturday afternoon there was the special aroma of meat, simmering on a coal-oil cookstove. This delicious odour mixed with the smell of shoe polish belonged to Saturdays. It gave us a feeling of anticipation for the Sunday. Everything was ready for the special day of rest, including the weekly treat of beefsteaks, simmered in gravy. A mouth-watering delicacy for Sunday dinner.

A warm haven

A long narrow hall was next

to the kitchen. Six doors led into this passageway. The last door on the right led to the livingroom. It was a "living" room in the true sense of the word. In there we did our homework and our quarrelling. Mother did her sewing there and Dad's big chair was a safe haven for sick children and weary grownups. The large room was bright and sunny with two south windows facing the village's main street. A vase full of flowers was a permanent fixture on the windowsill.

In winter a coal-burning heater spread a cozy warmth, restricted to the livingroom. It was a haven to come home to on a chilly evening.

In my childish mind I compared coming home with dying and going to heaven. When the call to come to supper would interrupt our outdoor fun, we would reluctantly head for home, hungry and cold. Through the backdoor we would trudge, into the sparsely lit and chilly hall, where we took off our coat and hat and wooden shoes and put them neatly into place. Only then we were allowed to enter the livingroom, where there was warmth, light and food on the table with mother hovering over it all.

That's how I envisioned heaven to be: coming in from the cold and taking off clumsy outer garments (dying) and

then stepping into the livingroom (heaven).

Upstairs and downstairs

The middle door in the hall led to the upstairs by way of a narrow, creaky stairway. There were four bedrooms there and a small room called the "pear room" so named because the fruit of the old backyard pear tree was stored there. This room was also a storage place for winter coats, spare blankets and old magazines which smelled of mothballs.

Among the old coats on the

place was used for punishment. Sitting on the damp stairs, head in hand, gave us ample time to think over the wrong-doings and decide to never again be bad.

The extended family

Grandpa and Grandma's apartment made up the remainder of our solid brick house. A cozy livingroom and tiny kitchen were their living quarters for as long as I could remember. They were just always there and as much a part of our life as school and friends. This is where we went

were childless and lived 16 km. away. To us it may as well have been China. Grandpa and Grandma never did return. Unaccustomed to their strange surroundings they died before the war was over.

Leaving it all behind

The home we grew up in was also Dad's birth place. He knew every nook and cranny like the back of his hand.

It took courage to leave all this and start a new life in a strange country with a different language and strange culture. Emigrating was a real act of



rack hung Dad's bathing suit — black with blue borders and with not much room left for suntan lotion. Only on the rare summer days when the temperature reached over 30°C would Dad don this modest apparel to venture a dip in the North Sea.

The stairs leading to the cellar were of hard and cold cement. Fat smoked hams hung from the cellar ceiling. Crocks filled with salted beans lined the shelves. Meat from the hog butchered in the fall and preserved under layers of melted lard was kept there. On rare occasions this dark and dismal

to show our new dress, to borrow a screwdriver and bring yesterday's newspaper. We could show our report card to our grandparents and receive praise for a meagre "60" mark in history.

During the war this old couple, who rarely left home, were forced by the oppressors to "evacuate" from the village where they had lived all their lives. They moved in with their daughter and her husband who

faith which they did more for the future of their children than for their own well-being.

May we always be grateful for that. And hopefully our children may one day say, "How precious is the ground where once my cradle stood."

Jacoba Bos is a story writer living in Stratford, Ontario.



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Can we be Reformed and charismatic?

John Kersies

As Reformed folk, we have always taken pride in the fact that to be Reformed is really to be biblical. Those leaders within the Reformed community (such as Calvin, Kuyper, Schilder, and others) have always stressed the notion that the Bible must remain the very foundation of our worship, our life and our lifestyles.

To stress that the Bible is the very foundation of our life, however, does not mean, according to people like Calvin, that the Bible becomes a new lawbook full of rules and regulations. Indeed, the Bible provides Christians with general guidelines to be adhered to, but it never imposes upon them a semi-military order to be followed to the letter. The Bible is the product of the Holy Spirit, and the Holy Spirit sets persons born of God in genuine freedom, freedom to raise hands or not to raise them, freedom to use guitars as well as organs, or even freedom from the use of any musical instruments. The guideline provided is that all things be done decently and in good order, and without creating stumbling blocks for the weaker Christians, so that such weaker Christians fall into sin.

Raising hands in prayer or praise is not unreformed. On the contrary, in fact, John Calvin encouraged the practice of lifting up hands in prayer and worship. Writes he: "The lifting up of the hands is a token of boldness and of an earnest desire." Calvin also held the opinion that raising hands "has been generally used in worship during all ages; for it is a feeling which nature has implanted in us, when we ask God, to look upwards." I would add that even "speaking in tongues" need not be an "unreformed" practice, as long as the guidelines the Bible outlines in 1 Corinthians are adhered to.

The "Pentecostal" error

All of this does not mean that I am able to embrace all that which is presented to us as "Pentecostalism" or "charismatic." In my study of the Pentecostal movement, its historical development and its key doctrinal teachings, it has become clear to me that Pentecostalism is plagued by a number of unreformed (= unbiblical) tenets. I am not hereby issuing a scathing attack on my fellow brothers and sisters in Christ, nor do I deny the genuineness of their relationship to God and to Jesus Christ, nor do I question their love and zeal for the Lord. In fact, in many ways Pentecostals put us to shame in terms of their personal desire to serve the Lord.

However, the above remarks do not prevent me to question the biblicalness of Pentecostal teachings. Within the space of this short article I cannot enter into great detail. However, permit me to mention three items:

1. Most Pentecostals adhere to an Arminian understanding of grace, and hence deny the electing love of God. Whereas Reformed theology places the emphasis on God's sovereign and free grace given to enslaved sinners, Pentecostals, as do all Arminians, stress that through his free will man is able to receive the salvation God offers him. Reading Paul's letter to the Ephesians should be sufficient to note the unbiblicalness of this Pentecostal position.

2. In placing a unique stress upon the "Baptism with the Holy Spirit," labelling it as a second blessing one receives after the new birth, there is a tendency within Pentecostalism to separate Christ from the Holy Spirit. Christ is operative on one level (the lower one) whereas the Holy Spirit operates on the higher level, as he dispenses the fullness of the Spirit of God upon those who sincerely desire such. Reading what the Bible says about the relationship between Christ and the Spirit in passages such as John 14 and 16 makes it abundantly clear that such a doctrinal position is totally untenable.

3. Pentecostals also believe that the Spirit baptism is evidenced in the life of the believer by speaking in tongues and/or the gift of healing. I believe that such is a total misunderstanding of the so-called spiritual gifts and certainly cannot be matched with Paul's clear teaching on the gifts in passages such as Romans 12, 1 Corinthians 12-14, and Ephesians 4, to mention only a few.

It is clear from the above remarks that in my opinion Pentecostalism as a theological system does not have a strong biblical basis. In fact, there is a tendency among some Pentecostal circles to elevate personal subjective experiences above the clear teachings of scripture. However, whenever such subjectivism has raised its head, as it did in movements such as mysticism and pietism, the foundation of the faith (the Bible) has been increasingly eroding, in spite of many good feelings which were subjectively experienced.

To be Reformed

In my experience as a pastor I have had numerous contacts with Christians from other traditions, including Pentecostals, Baptists, Roman Catholics and others. I have always appreciated these contacts and have been

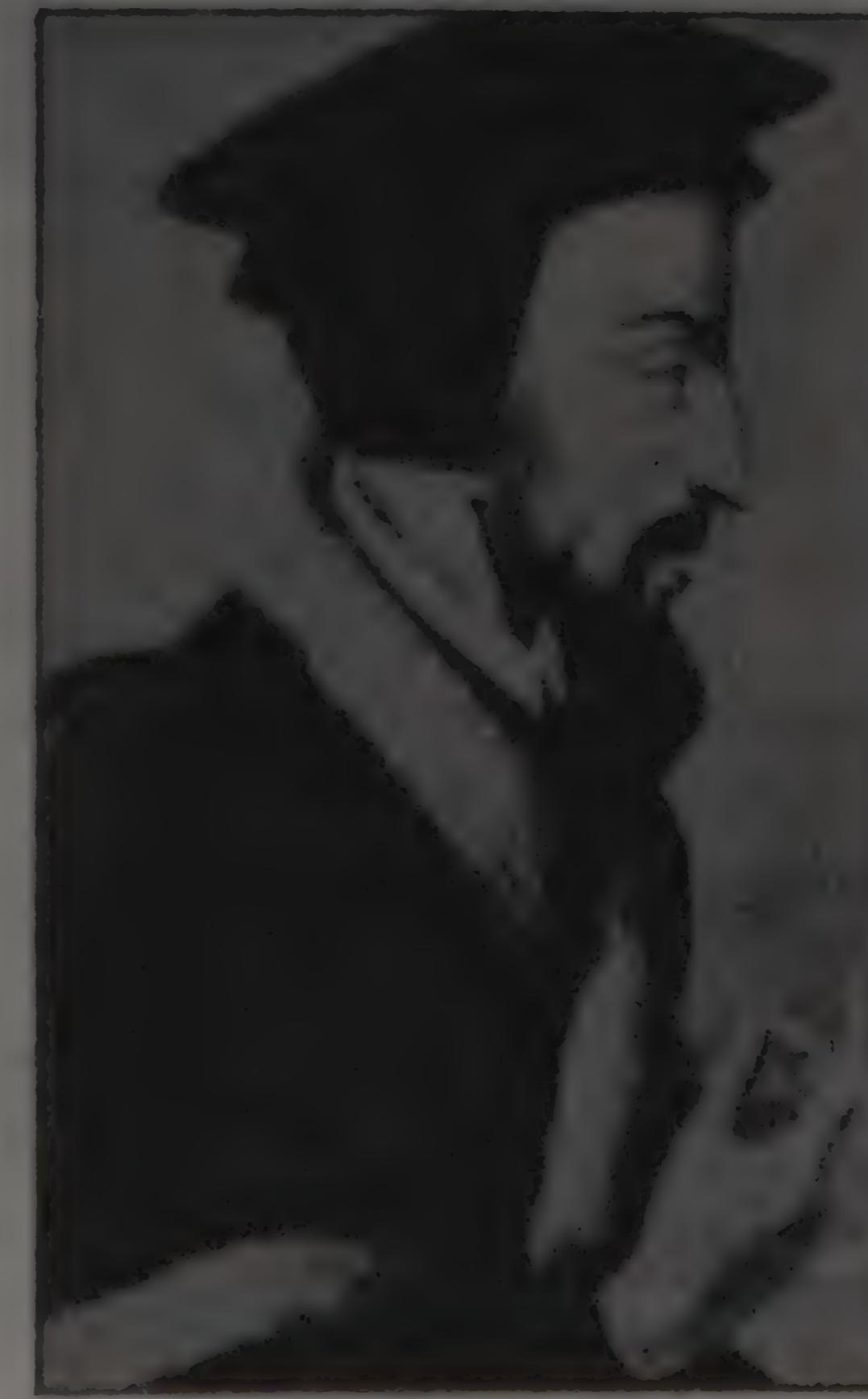
enriched by them. However, these contacts have also made me much more appreciative of the Reformed expressions of the faith. They have made me see that the Reformed heritage is a rich one, and it would be a shame to trade it in for traditions which are theologically of much lesser quality.

Let me mention just a few things which stand out in the Reformed tradition as being unique and worthy to retain, just because they are thoroughly biblical.

There is first of all the emphasis on God's free electing grace. It is the confession that I am what I am only because of the Lord's electing grace and love for me. When I was in the midst of death and a candidate for hell, God sought me out and plucked me from the fire of destruction.

Secondly, the Reformed confessions repeatedly remind us in such a way of the unity of the Father, Son and Holy Spirit; that by trusting Christ I am also united to the Holy Spirit, as well as have a vital connection with the Father. It is for that reason that the evidence of the fulness of the Spirit does not reside in any given inward personal experience, but is demonstrated by a new life, a new walk, a new obedience, which the Holy Spirit accomplishes by increasingly drawing us into fellowship with Jesus.

Lastly, according to the Reformed confessions, that new walk with God involves the totality of our life and should



Calvin: "The lifting up of the hands is a token of boldness and of an earnest desire."

come to expression in the covenantal solidarity of all God's people. Faith is not a personalistic and private affair, but is evidenced in the way we live our total and communal lives in obedience to God. That this has concrete implications for the areas of education, labour, business and politics is evidenced in such things as Christian schools, the Christian Labour Association of Canada, Citizens for Public Justice, and other Christian organizations.

Are we Reformed or charismatic? I trust we can be both. To be charismatic is to be open for the gifts of the Spirit in our lives. To be Reformed is to utilize these gifts within the perimeters of the biblical guidelines. To be charismatic means to go with the flow and the freedom of the Spirit of God in our worship and in our personal lives. To be Reformed means to have our worship and lives shaped by the Word of the

same Spirit. To be charismatic means not to be enslaved to human traditions. To be Reformed means to have all traditions evaluated by the prophetic Word of the Lord.

I would like to remain "distinctively Reformed," but only if that means to be subject only to the Spirit and the Word of that Spirit. It also means that I am not afraid of changes, even if some changes may make me momentarily uncomfortable, as long as these changes don't have their roots in unbiblical thought patterns, but arise in response to the Holy Spirit leading us through the confusing mazes of our modern era. I am not afraid, because for me to be "Reformed" means always to "be reforming."

John Kersies is Senior Pastor of Calvin Christian Reformed Church in Ottawa, Ontario.

Did anybody care?

... continued from page 10. children. The Lord has kept them while they grew up without their father, and all of them are here with me now, among the people of God. They are all different, they all have their faults, but they love the Lord and serve Him.

I thank the Lord for my home and garden. They look better now than when I was living at home before my arrest.

I thank my God for four new daughters-in-law who joined our family while I was in prison. Before my arrest, I had only a few grandchildren and they were all babies. But now, after eight years, there are 24 of them! I am a very rich grandfather!

I have some sons here in this meeting today that my wife never held in her arms as babies. They are my sons in the Lord who were born to new life in Christ while I was in the prison camp. I want to ask each of them now, in front of the whole congregation: are you sorry that you gave your lives to

the Lord? Do you regret leaving the world of sin and crime? [Several voices answer, "No, not at all!"]

I thank my God for each one of you!

Even thankful for persecutors

I thank my God for my persecutors, those who are responsible for my three terms of imprisonment. Let me explain what I mean. Many are gathered here today and almost all of us have already turned to Christ. So what sense would it make for me to preach to you about salvation and invite you to accept Jesus Christ as your Saviour? You have already made this decision. But when I stood before the court, when I was interrogated, when I was in prison cells and camp barracks, I was surrounded by people who didn't know God. These are the ones who need to hear about salvation in Christ! In the prisons and camps, I was an evangelist in the fullest sense of the word. I always had people to talk to, individuals and

groups. Sometimes we talked standing, sometimes sitting, sometimes even lying down. I thank my God for my persecutors and the many opportunities they gave me to speak about Christ.

In conclusion, let me say this: it is not easy to walk this thorny path and follow the Lord faithfully. But through it all I have had just one desire in my heart — to remain true to the Lord. I decided long ago that I will walk in His footsteps, and if the load becomes too heavy and I fall under the weight of the cross, then I'll follow Him on my knees. I will even crawl, but I will never turn away from the thorny path or seek an easier way. Our Saviour, the Lord Jesus Christ, left us an example of suffering, faithfulness, treading the path of thorns. He loved us even unto death on the cross. He gave His life for you and me. Is it really hard then for us to love Him more than life?

Reprinted from the Prisoner Bulletin, Winter, 1987.

Classifieds

Classified Rates	Marriages	Anniversaries	Anniversaries	Anniversaries
<p>Births \$22.00 Marriages & Engagements \$25.00 Anniversaries \$30.00 Obituaries \$30.00 Notes of thanks \$21.00 Birthdays \$20.00 All other one-column classified advertisements: \$7.50 per column inch with a minimum of \$10. For letter under file number, \$10 extra. Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements.</p> <p>NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$10 and the couple's future address.</p>	<p>MARQUARDT-KATERBERG: Mrs. Wilfrid Marquardt and Mr. and Mrs. William Katerberg wish to announce the marriage of their children HEATHER and JOHN. The ceremony will take place, the Lord willing, on Friday, May 22, 1987, at 7 p.m., in the Chr. Ref. Church of Drayton. Rev. Dirk Velthuizen will be officiating. Future address: 35 Flamingo Dr., Apt. 309, Elmira, ON N3B 2X4</p> <p>STROBOSSE-FLUIT: Mr. and Mrs. Bert and Sandra Stroboosse and Mr. and Mrs. Gerry and Swansea Fluit are happy to announce the forthcoming marriage of their children BRENDA LEE and ANDREW JOHN, on June 2, 1987, at 6:30 p.m., in the Jarvis Chr. Ref. Church. Rev. N. Cornelisse officiating. Future address: Church Rd. East, R.R.#5, Niagara-on-the-Lake, ON L0S 1J0</p> <p>STRUYK-MOHLE: With thankfulness to God, we, George and Ada Struyk and Tony and Janet Mohle are happy to announce the forthcoming marriage of our children, LENE and GARY. The Lord willing, the wedding will take place on Saturday, May 30, at 3:30 p.m., in the First Chr. Ref. Church, Kitchener, Ont. Rev. J. Kuntz officiating. Future address: 31 College St., Elmira, ON N3B 2E9</p> <p>VAN TOL-VAN NIEJENHUIS: Mrs. Mary Van Tol, Rexdale, Ont., and Mr. and Mrs. J. Van Niejenhuis Sr., Dungannon, Ont., are happy to announce the wedding of their children, MARGARET NANCY and JOHN. The ceremony will take place, D.V., Saturday, June 6, 1987, at 2 p.m., in the Ambassador Chr. Ref. Church, Windsor, Ont. Rev. P. Hogeterp officiating. Future address: 4071 Kennedy Dr., East, Windsor, ON N9G 1X9</p>	<p>Medemblik Smithers, B.C. 1942 June 18 1987 The heavens declare Thy glory! The firmament Thy power! With joy and thankfulness to our Lord, we are happy to announce the 45th anniversary of our parents and grandparents.</p> <p>DIRK and MINKE ADEMA (nee Bakker) May the Lord keep you in His care and continue to bless you in the years to come. With love from: Andy & Judi; Joshua, Jennifer, Rachael — Smithers, B.C. Webb & Meta; Monica, Marten, Edward, Andrew — Terrace, B.C. Ed & Gerda; Christine, David, Jeffrey, Carolyn, Brenda — Smithers, B.C. Dick & Marion; Stephanie, Aaron — Evelyn, B.C. Henry & Anne; Katherine, Laura, Maurice — Evelyn, B.C. Don & Betty; Nicole, Ian — Laurence, Kansas, USA Tim & Annette; Danielle — Surrey, B.C. Ken & Dorothy — Burnaby, B.C. Home address: Box 2914, Smithers, B.C. V0J 2N0</p> <p>Birdaard (Fr.) Bloomfield (Ont.) 1932 June 2 1987 With thanks to God for His many blessings on our family, we are happy to celebrate, D.V., on June 2, 1987, the 55th wedding anniversary of our parents, grandparents and great-grandparents.</p> <p>CHARLES (Jelle) and WYTSKE DYKSTRA (nee Zylstra) With love and congratulations from: Nck & Fran Dykstra — Belleville Alice & John Rekman; Andrea, Janelle — Sarnia Chuck & Joanna Dykstra — Brampton Rick Dykstra — St. Catharines and Yvonne (fiancee) Hessel & Connie Dykstra — Bloomfield Donna William & Ginny Dykstra; Emily, Bill, John — Chatham Marten & Rennie VanderWal — Rose, Wendy, Marcia, Krista, Carla, Peter — Belleville John & Jane Breukelaar; Ian, David, Karen — Peterborough Home address: R.R.#1, Bloomfield, ON K0K 1G0</p>	<p>1937 June 10 1987 "Many, O Lord my God, are the wonders which Thou hast done, and Thy thoughts toward us; There is none to compare with Thee; If I would declare and speak of them, they would be too numerous to count." (Ps. 40:5) With thankfulness to the Lord, we hope to celebrate, the Lord willing, the 50th wedding anniversary of our dear parents and grandparents.</p> <p>GEORGE and ANNE VAN GORKUM (nee Schat) Their thankful children and grandchildren: Teena & Abe DeJonge; Jim, Dave, Ron, Dan, Kathy — Chatham, Ont. Frank (deceased) & Thelma Van Gorkum; Lois, Rosemary, Bonnie, Cindy — St. Thomas, Ont. Greta & Herman Buzeman; Andrea, Teena, John, Karla — Addison, Ont. Fred & Pat Van Gorkum; James Michael — Chatham, Ont. Ted & Hennie Van Gorkum; Tara, Sheri, Lisa, Denise, Gregory — Langley, B.C. Don & Irene Van Gorkum; Deanna, Kimberley, Rebecca — Watford, Ont. Richard & June Van Gorkum; Lori, Cheryl, Jamie — Blenheim, Ont. Open house on June 10, from 7:00 to 9:00 p.m., in E. Chr. Ref. Church in Strathroy, R.R.#2, Strathroy, ON N7G 3H4 (home address of parents)</p>	<p>Georgetown 1962 May 26 1987 "O, Lord Almighty, blessed is the man who trusts in you." (Psalm 84:12) ALBERT and HENNY FLIKKEMA (nee Dykxhoorn) Together with our children, we hope to celebrate our 25th wedding anniversary, the Lord willing. We are grateful that God has taken care of us all these years. We'd like to share this occasion with our relatives and friends. Open house will be held in the Georgetown Chr. Ref. Church on Trafalgar Rd., on Saturday afternoon, May 30, from 3-5 p.m. Our children: James Randal Paul Home address: 79 Main St., North, Georgetown, ON L7G 3H5</p>
<p>Births</p> <p>DE JONG: With thanksgiving and praise to God, Fred and Sandra announce the birth of their first child, a healthy son, WAYNE JONATHAN. Born on Apr. 30, 1987. Very happy first-time grandparents: Mr. and Mrs. Klaas De Jong and fourth for Mrs. Hilda Vis and another great-grandchild for Mrs. N. Vis. Home address: 43 Yeoville Crt., Hamilton, ON L9C 5W4</p> <p>OTTENS: Luc and Jerry are thankful for the safe arrival of CARA GRACE on Apr. 10, 1987, weighing 5120 grams. She is a sister for Genise, Andrea and Derek and a granddaughter for Derk and Annie Ottens of Moorefield, Ont., and Wm. and Dia Hoekstra of Montgomery, New York. Cara lives with her family at R.R.#2, Palmerston, Ont.</p> <p>VAN MARRUM: With praise and thanks to God, we'd like to announce the safe arrival of our new son BRADLEY MICHAEL, born on Apr. 7, 1987, (Tues.). He weighed 7 lb 6 1/2 oz. He's loved by his brothers and sister, Tom, Teresa, Andrew, Richard and Matthew. His proud parents are Harry and Annette Van Marrum. Bradley has become the 14th grandchild for Mr. and Mrs. G. Van Marrum, the ninth grandchild for Mr. and Mrs. Jelle VanderVeen and the 70th great-grandchild for Mrs. A. Miedema who lives at Shalom Manor.</p>	<p>Anniversaries</p> <p>1942 May 28 1987 We rejoice and give thanks to the Lord as our parents and grandparents celebrate their 45th wedding anniversary, D.V., May 28.</p> <p>JOHN and BRENDA HOLTROP (nee de Groot) Wedding text: Psalm 34:17. Brenda & Albert De Jong; Rick, Suzanne Cecil & Catherine; James, Jonathan John & Annette; John, Tammy Bob & Janet; Bernadette, Andrew, Janina George & Cathy; Kevin, Susanne Clarrissa & Edward DeValk; Jeffery, Janessa Christina & David de Boer; Janice, Paul Home address: John and Brenda Holtrop, R.R.#2, Keswick, ON Canada L4P 3E9</p> <p>1962 May 25 1987 It is with thankfulness to God for all His goodness, that we celebrate the 25th anniversary of our parents.</p> <p>ART and CAROL KOORNNEEF (nee Los) We thank you for all the love and support you have given us all through the years! May God continue to bless you both through the years to come. Congratulations Mom and Dad! With all our love: Jim & Joyce Kathleen Kim Sonya Trevor Home address: R.R.#3, Durham Rd., Beamsville, ON L0R 1B0</p>	<p>Trenton Brampton 1962 May 12 1987 With thanks and praise, we are happy to announce the 25th wedding anniversary of our parents.</p> <p>GIL and JANE VAN SOELEN (nee De Boer) Congratulations Mom and Dad! We pray that God may continue to strengthen and guide you in the years to come. Much love from: Bill & Annette John Patricia & Jerry (boyfriend) Address: 21 Nottingham Cr., Brampton, ON L6S 4G3</p> <p>1962 June 8 1987 We are happy to announce the 25th wedding anniversary of our parents.</p> <p>JOHN and MARGARET WYNIA (nee Seinen) May they continue to experience the love they have been given. Congratulations Mom and Dad! Love: Sean Bert George John Gail Jacklyn Doreen & Harv Eby & George Trey; Rebekah Home address: 80 4th St., Stittsville, ON K0A 3Q0</p>	<p>Voorst 1942 Rockwood 1987 With gratitude to God, we share with you the news of the 45th wedding anniversary of, JOHN and MARIA PROPER (nee Van den Brink) Wedding text: "Blessed is everyone who fears the Lord, who walks in His ways...." (Psalm 128:1-4) Congratulations Mom and Dad. We thank God that He brought you together to give us life, and that He used you to bring us to Him. May He give you years yet of happy service. Love from: Grace & Dick Hockenberry; Anita, Donald — Dayton, Ohio Herman & Diane Proper; Stephanie, Wendy, Nathan, Monica, Andrew — Chatham Bob & Alice Proper; John, Christina, Justin, Philip — Russell George & Freda Van Arragon; Esther, Rachel, Joel, Jonathan — St. Catharines Open house Saturday, June 27, 2-4 p.m. at the home address: R.R.#4, Rockwood, ON N0B 2K0</p>	
<p>Marriages</p> <p>DE SCHIFFART-EERKES: Mr. and Mrs. Sidney DeSchiffart are pleased to announce the marriage of their daughter, JUDY to EPPO Eerkes. The ceremony will take place, the Lord willing, on Saturday, May 23, 1987, at the Bethel CRC in Brockville, Ont. Pastor Bill Veenstra officiating. Future address: 4 Paxton Ave., St. Catharines, ON L2N 5H8; ph: 934-1306.</p> <p>HAGEMAN-STUIVE: Believing that the Lord has brought them together, we, Fred and Dorothy Hageman and Wiebrand and Minnie Stuive, rejoice in announcing the forthcoming marriage of our children, YVONNE and DOUGLAS. The ceremony will take place, the Lord willing, on Saturday, May 30, 1987, at 2:30 p.m., at the Bethel CRC, Waterdown, Ont. Future address: Park Terrace Apartments, Suite 501, 30 Park St. E., Dundas, ON L9H 1C8</p>	<p>Annad in Calvinist Contact gets results!</p>	 <p>Congratulations to John and Maria Proper (nee Van den Brink) who will celebrate their 45th wedding anniversary, D.V., on May 27, 1987. They are here seen in their engagement photo. Today they are older but better.</p>		

Classifieds

Anniversaries	Anniversaries	Obituaries	Obituaries	Obituaries
<p>Congratulations to Engbert and Roelien Tenvenhuis (nee DeLange) who will celebrate their 45th wedding anniversary, D.V., on May 19, 1987.</p> <p>Mr. and Mrs. ENGBERT and ROELFIEN TENYENHUIS (nee DeLange)</p> <p>Emmen, Holland Kentville, N.S. 1942 May 19 1987 Your children and grandchildren wish you a very happy "45th" wedding anniversary with the words of Philippians 4:4, your wedding text: "Always be full of joy in the Lord, I say it again, Rejoice." Much love from all of us. Address: 281 Main St., Kentville, Nova Scotia.</p> <p>1962 June 1 1987 With joy and thanksgiving to God for His unfailing love, we announce the 25th wedding anniversary of our parents.</p> <p>JERRY and WINNIE HOYTEM (nee Postma)</p> <p>We thank the Lord for our parents, for the love and care they have given us over the years. May God keep them for each other, for us and for His church for years to come. With love from: George & Iris Hoytem; Kevin Judy Hoytem & Bill Vanderlingen (fiance) Bert Hoytem & Sonja Linters (fiancee) Michelle Hoytem Open house Saturday, June 6, 1:30 - 4:30 p.m., Burlington CRC, 3422 New Street. Home address: 3416 New St., Burlington, ON L7N 1N3</p> <p>1937 May 31 1987 "Nu is het in mijn hart een verbond te maaken met den Heere." With joy and heartfelt thanksgiving to the Lord for continued health and strength, we congratulate Mom and Dad (Oma and Opa).</p> <p>ANDRIES and MARIE RYNSBURGER (nee Verkerk)</p> <p>on their 50th wedding anniversary. We pray the Lord will bless you and keep you in the years to come. Happy anniversary and love from: Pete & Ann; Andy, Eddy — Blackfalds, Alta. Herman & Ena; Carson, A.J. — Edmonton, Alta. Gerald & Nell; Greg, Bradley — Lacombe, Alta. Ed & Prynne; Vance, Denise — Lacombe, Alta. Lorena; Ashley — Edmonton, Alta. Open house at the Keitel residence May 31, 1987, from 2:00-5:00 p.m. Address: Box 782, Lacombe, AB T0C 1S0</p>	<p>With praise and thankfulness to the Lord, we are happy to announce the 50th wedding anniversary of our parents, grandparents and great-grandparents.</p> <p>EDO and GRACE (Grietje) YSINGA (nee Pier)</p> <p>May the Lord continue to keep you in His care and to bless you in the years to come. With love and congratulations from your children: Corrie Endringa — Oshawa, Ont. Bert & Shirley Ysinga — Cobourg, Ont. Ada & Bert Faber — Port Perry, Ont. Ann & Christian Henneau — Vancouver, B.C. Ena & Doug Taylor — Montreal, PQ Ed Ysinga — Calgary, Alta. and all 17 grandchildren and three great-grandchildren. Home address: 135 Durham St. W., Lindsay, ON K9V 2B0</p> <p>"Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever." (Psalm 23:6) On Apr. 24, 1987, it pleased the Lord to take to Himself to her eternal home in heaven, our faithful member.</p> <p>Mrs. DIRKJE DE BRUYN</p> <p>Our Christian sympathy goes out to her husband, Cornelis, and family. Renfrew Ladies Society, Hebron Chr. Ref. Church, Renfrew, Ont.</p> <p>"I lift up my eyes to the hills, from whence does my help come? My help comes from the Lord...." On Tuesday, May 5, 1987, the Lord called home His child at the age of 46 years.</p> <p>GRACE GREYDANUS (nee Postma)</p> <p>Loving wife of Cornelius Greydanus. Mother of: Patricia, Grant and Stephen Dearly loved daughter of Bart and Alice Postma. Dear sister and sister-in-law of: Ann & Bob Walters Winnie & Jerry Hoytem Marilyn & Harry Sjaarda Minnie & Jerry Buruma Case Postma Tine & Norm Neilands nephews and nieces. The funeral service was held on Friday, May 8, 1987, at the Wyoming, CRC. Rev. Jerry Van Dyk officiating. Home address: R.R.#1, Wyoming, ON N0N 1T0</p>	<p>We lovingly remember our dear friend.</p> <p>GRACE GREYDANUS</p> <p>who passed away Tuesday, May 5, 1987</p> <p>The secret of the Lord is with them that fear Him, and He will show them His covenant. (Psalm 25:14)</p> <p>We pray that the Lord will comfort her husband Con and his children. Her parents and sisters and brother.</p> <p>Henry & Pica Drost — Clinton, Ont. Raymond & Wilma Drost — Aurora, Ont. Kim & Hugh Burgsma — Goderich, Ont.</p> <p>"Blessed are the dead who die in the Lord." (Rev. 14:13)</p> <p>After a lingering illness, the Lord took home into eternal glory on May 5, 1987, our dearly beloved husband, father, grandfather and great-grandfather.</p> <p>JURJEN HOGEVEEN</p> <p>at the age of almost 90 years. Beloved husband for nearly 65 years of Sytske Hogeveen (nee Zandbergen). Sadly missed by his children: Andy & Pat Hogeveen — Jarvis Grace & Ron Koornstra — Brantford Ann & Melvin Werkman — Brantford Peter & Tilly Hogeveen — Brantford Sietske & Homme Wolthuizen — Sneek, Holland Andy & Dinie Hogeveen — Simcoe Frances & Ted Douwes — Townsend Shirley & Ibe Bergsma — Simcoe Sylvia & Ted Visser — Jarvis Toby & Sally Hogeveen — Palermo Alice & John Mans — Caistor Centre Predeceased by one son Chuck (1983). Pake will be very much missed by 50 grandchildren and 53 great-grandchildren. Home address: 76 Towncentre Dr., Apt. 104, Townsend, ON N0A 1S0</p> <p>"The Lord is my shepherd." (Psalm 23) After a short illness, our Lord called home on Easter Sunday to be with His dear friend.</p> <p>TERESA MARTENS</p> <p>at the age of 44 years. May our gracious God and heavenly Father strengthen her husband and sons Grant and Duane in the days to come. We lovingly remember her. She will be sadly missed by her friends: Fred & Jenny Geerlinks and fam. Andrew & Hazel Siderius and fam. Brampton, Ont.</p> <p>"For I am convinced that neither death nor life... will be able to separate us from the love of God that is in Christ Jesus our Lord." (Romans 8:31-39) On Apr. 23, 1987, the Lord called home our mother, grandmother and great-grandmother.</p> <p>TRIENTJE TUININGA (nee Wierenga)</p> <p>at the age of 85 years. We are thankful for the blessings God has given us through her. Predeceased by her husband, Clarence, Feb. 1985. Children: Henny & Simon de Groot — Neerlandia, Alta. Jelle & Henrietta Tuininga — Lethbridge, Alta. Lambert & Betty Tuininga — Neerlandia, Alta. James & Irene Tuininga — Chatham, Ont. Edith & William Sinnema — St. Albert, Alta. Anke — Toronto, Ont. Gordon & Marjorie Tuininga — Neerlandia, Alta. 31 grandchildren and seven great-grandchildren.</p>	<p>Heino, Holland Lucknow, Ont. 1928 1987</p> <p>JENNY (Jennigje) VANDER KLIPPE (nee Stegeman)</p> <p>On May 1, 1987, the Lord released our dear wife, mother and grandmother from pain and took her unto Himself. She will be missed by her husband, Gerrit Willem and by her children and grandchildren Bill & Hilda Vander Klippe, Nathan, Stephen, Daniel — Lucknow Margaret & Henry De Boer, Esther, Curtis, Rachal, Kelly — Woodstock Derick & Annette Vander Klippe, Peter, Tamara — Malton Alice & Leo Blydorp — Orangeville Linda & Ralph Haverkamp; Kara, Jennifer — Clinton "Now we see but a poor reflection as in a mirror, then we shall see face to face. Now I know in part, then I shall know fully even as I am fully known." (1 Cor. 13:12) Home address: Box 622, Lucknow, ON N0G 2H0</p> <p>The Consistory of the First Chr. Ref. Church of Hamilton, Ont., expresses Christian sympathy to fellow office bearer, William Spoelstra who mourns the death of his mother-in-law.</p> <p>Mrs. PIETJE VELLENGA Revelations 14:13. J.W. Postman, Pres. F. Spoelstra, Clerk</p> <p>29 grandchildren and 34 great-grandchildren and a twin sister in The Netherlands. Psalm 23. Mailing address: 268 Magnolia Dr., Hamilton, ON L9C 6P9</p>	<p>On May 4, 1987, at Shalom Manor, Grimsby, the Lord took unto Himself our beloved mother.</p> <p>P. PIETJE VELLENGA (nee van Dijk)</p> <p>at the age of 92 years. Beloved wife of the late Pieter Vellenga. Her children: Ted & Anke Vellenga — Hamilton, Ont. Ann & Bill Spoelstra — Hamilton, Ont. John & Ann Vellenga — Smithville, Ont. Clara & Eiko Brouwer — Escondido, California Peter & Sylvia Vellenga — Stoney Creek, Ont.</p>
<p>Looking for a job? Check C.C.'s classifieds.</p>	<p>Obituaries</p>	<p>Help Wanted</p>	<p>Help Wanted</p>	<p>autobody technician</p>
		<p>Part-time custodian needed for the John Knox Memorial Chr. School in Fruiland, Ont., for the 1987/88 school year. Interested persons should contact Mr. Peter Groot at (416) 543-3203.</p>	<p>Summer help needed on-dairy farm. Experience with milking and farm machinery is preferred. Phone Drumbo, (519) 463-5502.</p>	<p>Must be experienced in major collision repair. Our brand new shop has the latest in pulling and measuring equipment, downdraft spray booth and currently employs 8 men. Consider re-locating to beautiful northwestern B.C.</p> <p>For more information call collect: Norm Mantel (604) 635-3929 Norm's Auto Refinishing Terrace, B.C.</p>
				<p>Campus Chaplain Needed: Brock University, St. Catharines</p> <p>Classis Hamilton and Niagara are seeking a qualified person to work half-time in Campus Ministry. The task includes:<ul style="list-style-type: none">outreach to Christian Reformed and Reformed students on campus,Leading study sessions on Christian World View,Working in co-operation with other Christian ministries on campus,Enlist support from local Christian Reformed Churches in the social needs of students.Effective date for filling the position is immediate.</p> <p>Please send resume or request for more information to: D.R. Tigchelaar 69 Trelawne Dr., St. Catharines, ON L2M 2H1 or phone: (416) 935-5373</p>

Help Wanted	Help Wanted	Accommodations	Vacations	For Rent
<p>Fredericton Council for Ministry on Campus invites applications for the position of Protestant Campus Minister starting Sept., 1987. For information call or write: Rev. Gerard Nonnekes at 119 McAdam Ave. Fredericton, NB E3A 1G7. Phone: (506) 472-9256</p>		<p>3 single women in early 20's, looking for 4th to share house at Victoria Park and Kingston Rd., Toronto. Thirty minutes to downtown by streetcar. \$350 per month plus 1/4 share of utilities. Call Linda Battel at 698-1985 (eve.) or 364-9020 (days).</p> <p>Bed & Breakfast Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht, F.150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, or call G. Van Soelen (416) 454-1295 after 6 p.m.</p>	<p>Come to beautiful PEI for your holidays and stay at</p> <p>Southport Motel and Cottages Quiet location, scenic view, pets permitted. The only 3-way hookups near Charlottetown. Contact: Tony or Johanna Enserink at 902-569-2287.</p>	<p>POINT CLARK: Completely furnished cottage for rent by the week. Close to beach and store. Available June to September. Call 519-395-3581.</p>
			<p>Wanted</p>	<p>Wanted</p>
<p>Holland Christian Homes Inc. requires a</p> <p>Director of Care</p> <p>for a 120-bed long-term care facility (48 licensed beds, 72 unlicensed beds) and a 116-unit retirement tower. Responsibilities will include supervision and direction of the nursing department, policy and procedure manual development for accreditation purposes, ongoing program development, budgeting and staffing. Candidate must be a registered nurse, currently registered or eligible for registration in the province of Ontario. A nursing degree or certificate/diploma in administration is preferred. Experience in a supervisory position in a long-term care setting and knowledge of current concepts in gerontological nursing is essential. Understanding and speaking the Dutch language would be a valuable asset.</p> <p>Submit resume to: Holland Christian Homes Inc. c/o Administrator 7900 McLaughlin Rd. S. Brampton, ON L6V 3N2 Phone: (416) 459-3333</p>	<p>Help Wanted</p> <p>Wanted: a student for the summer to work on a dairy farm, around age 16-18, preferably with some farming experience. We live in the outskirts of Ottawa. Call (613) 822-0369 or write to R.R.#6, Box 275, Gloucester, ON K1G 3N4</p> <p>Full-time housekeeper needed to care for young infant, to prepare meals and maintain home. Anticipated starting date would be Oct. 1, 1987. A third-floor apartment overlooking beautiful Lake Superior with private entrance is available. Please send applications with references before June 15, 1987, to Dr. & Mr. Pierre Vroom, 298 N. Court St., Thunder Bay, ON P7B 4W3. Phone: (807) 345-0656.</p>	<p>Calvin College announces that the Governing Board of the</p> <p>CALVIN CENTER FOR CHRISTIAN SCHOLARSHIP</p> <p>is now receiving applications for Visiting Fellowships for the academic year 1988-89. The center was established in 1976 to promote rigorous, creative, and articulately Christian scholarship addressed to the solution of important theoretical and practical issues. Each year a team of scholars is appointed to study a single topic. The study topic selected for the year 1988-89 is</p> <p>YOUTH, ELECTRONIC MEDIA, AND POPULAR ART.</p> <p><i>Application deadline is September 15, 1987. For information contact</i></p> <p>Dr. Rodger R. Rice, Academic Dean Calvin College Grand Rapids, Michigan, USA 49506 telephone (616) 957-6263</p>	<p>Help Wanted</p> <p>Accommodations</p> <p>Who would like to come to Strathroy and live for about five weeks (June 30 - Aug. 4) in a new sidesplit? Strathroy is a bustling town, fast-growing (10,000) with 2 large Chr. Ref. churches. A beautiful large park and a wide variety of stores (no need to shop elsewhere), centrally located. We are looking for a responsible couple, with references, who will pay a refundable security as well as the utilities they use. No rent. Don't miss this opportunity for a free vacation! Please call 519-245-4583 between 6-8 p.m. or before 8 a.m. for information. Call collect if seriously interested.</p>	
<p>Turning Point Ministries Inc. is seeking an</p> <p>EXECUTIVE DIRECTOR</p> <p>to oversee and develop a challenging and exciting evangelical, interdenominational ministry located in the Niagara Peninsula which comprises two areas of service (each with a Director): a home for girls with life-controlling problems, and a crisis pregnancy centre. New areas of ministry are a possibility! Applicant must possess experience in business, strong administrative and management skills and creative ability in development, communication and public relations. Strong Christian character is a must!</p> <p>Please send resume to: Mr. Otto Giesbrecht 20 First Street Vineland, Ontario L0R 2C0</p>	<p>Salem Christian Mental Health Association invites applications for</p> <p>Executive Director</p> <p>The successful applicant will have counselling and administrative experience. This position includes central responsibility for development of sound Christian mental health care, recognizing that healing should take place within a person's faith community.</p> <p>Commencement date negotiable.</p> <p><i>Letters should be sent to:</i></p> <p>Secretary of the Board, Salem M.H.A. 128 Willowdale Ave., Willowdale, ON M2N 4Y2</p>	<p>Help Wanted</p> <p>Calvin Theological Seminary</p> <p>announces the following openings on the faculty and cordially invites inquiries from interested parties and suggestions of qualified nominees from consistories and individuals.</p> <p><i>(Dates indicate when responsibilities will begin.)</i></p> <ul style="list-style-type: none"> • Church Order and Church Administration (September 1988) • Missions—Domestic (September 1988) • Missions—World (September 1988) • Systematic Theology (September 1988) <p>Position descriptions and a list of qualifications for faculty members are available from the seminary. All correspondence should be addressed to James De Jong—Seminary Openings, Calvin Theological Seminary, 3233 Burton St. SE, Grand Rapids, MI 49506.</p> <p><i>Deadline for inquiries and suggestions is July 31, 1987.</i></p>		
<p>Shalom Manor <i>Christian Home for the Aged</i> requires a</p> <p>part-time RN</p> <p>for one shift per week and to replace RN's during vacations and sick time.</p> <p><i>Qualifications:</i> applicants must be willing to give Christian leadership and must possess certificate, or be eligible for registration as a RN in the province of Ontario. Knowledge of both English and Dutch will be an asset.</p> <p>Please contact: Mr. H. John Kamphuis, Administrator Shalom Manor 12 Bartlett Ave. Grimshy, ON L3M 4N5 or tel. (416) 945-9631</p>				

Classifieds

Ministers	Ministers	Real Estate	Teachers	Teachers
<p>The Cochrane Chr. Ref. Church is in need of pulpit supply during June, July and the second half of August. Any minister travelling through our area and willing to preach, please contact: George Struyk at (705) 272-5672 or write: Box 518, Cochrane, ON P0L 1C0</p>	<p>Real Estate</p> <p>VANDERGOOT REALTY INC.  Jerry Vandergoot, President Your complete real estate service Serving London, Ontario, and surrounding areas 402 Oxford Street E. (corner of Oxford & Colborne) London, Ontario N6A 1Y7 Phone (519) 672-9970</p>	<p>McIntee Real Estate Co. Ltd. Clinton, Ont. Phone 519-482-5991</p> <p>Ultra modern poultry farm, ranch-style bungalow; excellent buildings, 45 acres; hwy. location, 66,000 pullets on contract. Dairy farm, 149 acres, good house and buildings, 54 tie-ups, quality Holstein herd; excellent quolas and machinery; hwy. location. Farrow to finish; turnkey; 135 sow operation; 150 acres, 2 sets of buildings including 1 14-year-old and 1 7-year-old home. Impressive setup. We have a wide selection of dairy, poultry, hog and cash crop farms for sale. Over 85 farm properties to choose from. Contact William Steenstra R.R.#3 Clinton, Ont. Phone: (519) 482-3780 or Peter Damstra R.R.#5 Clinton, Ont. Phone: (519) 482-9849</p>	<p>ATHENS: Athens Chr. School is inviting applications for a teacher in Grades 5-8 for the 1987-1988 school year. Ability to teach French would be an asset. Please send letter of application and resume to: Mrs. Hinka Weima, Box 264, Athens, ON K0E 1B0 or call (613) 924-9500 (day) or (613) 924-9452 (eve.)</p>	<p>HOUSTON, B.C.: The Houston Chr. School is seeking applications for a Grade 7/8 teacher with a major in Science. Please contact the principal Mr. H. Fritschy, Houston Chr. School, Box 237, Houston, B.C. V0J 1Z0. Tel. (604) 845-7736 (school) or 845-7953 (home).</p>
<p>GUEST MINISTERS Due to being vacant, the First CRC in Chilliwack, B.C., invites guest ministers. Preachers travelling or vacationing in this area are invited to preach for us by contacting John Zandberg at 47490 Prairie Central, Chilliwack, B.C. V2P 6H3 or call (604) 795-5667.</p>	<p>Vacations</p> <p>ALTON LODGES 1 & 2 bedroom clean, house-keeping cottages; family resort; 2 minute walk from beautiful sandy beach; close to fishing and 20 minutes from Chr. Ref. Church. Telephone: 705-429-2420 Address: 459 Mosley St. Wasaga Beach, ON Site 130, Box #8, R.R.#1, L0L 2P0 LEN & RITA BETTE</p> <p>Discover the Magic of Muskoka at friendly FALCON LODGE Modern, clean accommodation; cosy lounge with fireplace and games room in the main lodge. Your hosts: Ton and Cathy Struyk Falcon Rd., Huntsville, ON P0A 1K0 Tel: (705) 789-2603</p>	<p>ADA REALTY LTD. 3412-102 Ave. Edmonton, AB T5W 0A3 Tel. 471-1814 <i>Sid Vandermeulen</i> Contact us first when you think of moving to Edmonton and district. <i>Het vertrouwde adres.</i></p>	<p>BRANTFORD: Because of maternity leave, Brantford Chr. School is in need of a Grade 1/2 teacher from mid Oct. to the end of Feb. Please send applications to Chris VanderVeen, Principal, 7 Calvin St., Brantford, ON N3S 3E4. Tel. (519) 752-0433.</p>	<p>LUCKNOW: The Lucknow and District Chr. School seeks applications for a combined administration/special education position. Please send all resumes to: Mr. W. Kamphuis, Principal, Box 550, Lucknow, ON N0G 2H0. Tel. (519) 528-2016.</p>
<p>Vacations</p> <p>Collingwood condo. 2 bedroom, beach, pool, tennis, golf, horse-back riding, at \$350 a week. Special rates for spring and fall. Call H. Bloemsma, (416) 648-2182.</p> <p>RICE LAKE Like fishing the big ones? Fully equipped large modern house-keeping cottages, colour TV, sandy bathing area, rec hall, new boats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place. Write or phone for brochure: Lang's Resort and Campgrounds R.R.#3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p>	<p>Business</p> <p>Well-established dairy equipment and supply business, covering a 40-mile radius of base with a high concentration of dairy farms in the area and a large Dutch-Canadian community. The price includes buildings, tools and vehicles. Inventory extra. Great family business. \$275,000. RE/MAX Metro City Realty Bells Corners 613-596-1651 Lou Matura 613-258-5926</p>	<p>Real Estate</p> <p>Investors wanted Safe mortgage fund Any amount — interest up to 15% — short or longer term Marshor Financial Services call 416-433-7001 and ask for Jerry 201 King Street West, Oshawa, ON L1J 2J5</p>	<p>ST. CATHARINES: Beacon Chr. High School and Calvin Memorial Chr. School require a full-time music teacher (or part-time) for 1987-88 school year. This position includes the grade 7-12 band and choral program. Direct inquiries and/or applications to the Principal, Mr. Henry Kater, 2 O'Malley Dr., St. Catharines, ON L2N 6N7; phone: (416) 937-7411.</p>	<p>STRATFORD: Stratford and District Interdenominational Chr. School is in need of a teaching principal and a teacher for combination of Grades 4-5-6. Ability to teach French will be an asset. Send resume to: Mrs. J. Streutker, Secr., R.R.#1, Tavistock, ON N0B 2R0; for further information contact the school at (519) 393-5675.</p>
<p>LITTLE EUROPE RESORT Bracebridge, Muskoka</p> <p>Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-zwemmen vis gelegenheid (ideaal voor groeps-kampen). "Little Europe" vindt u 10 km. ten oosten van Hwy. 11, aan Hwy. 118 East, voorbij de Muskoka Airport.</p> <p>• No pets please • Showers available</p> <p>R.S. BAKEMA Telephone: (705) 645-2738</p>	<p>Come to the beautiful Fraser Valley! 40 rolling acres in sunny South Langley, selectively cleared with pond and stream. Farm is currently set up for beef but could easily be changed for horses or ?? Ideal for a pure-bred operation. Top quality barns, workshops and fences. Main home features living room, oak kitchen, eating area, 4 bedrooms, 3 baths, large rec. room. Spotlessly clean. 2nd home is completely private with own driveway, currently rented. Priced at \$830,000.00 Owner willing to help with financing or will look at trades. For more information on this outstanding property write to: Joan Vant Gelooft WOLSTENCROFT REALTY LTD. 19987-68 Ave., Langley, B.C. V2Y 1H8 or phone (collect) 530-0231</p>	<p>VERNON, B.C.: Vernon Chr. School invites applications to fill a possible teaching position for Grades 5/6 for the 1987/88 school year. Please send applications, resumes, inquiries to: Mr. K. Stromberg, Principal, Vernon Chr. School, Pleasant Valley Rd., Site 19A, Comp. 4, R.R.#3, Vernon, B.C. V1T 6L6. Phone: (604) 545-7345.</p>	<p>WILLIAMSBURG: Our school is in need of a teacher for a combined Grade 5-6 class for Sept. 1987, or for remedial help and principal relief. Preference will be given to those who have working knowledge of French and are experienced. Please send your application to: Mr. James Kooistra, Principal, Timothy Chr. School, Williamsburg, ON K0C 2H0. Phone: (613) 535-2687.</p>	<p>Summer Job Market</p> <p>Summer Job Market will no longer be running. If you need summer help, please check last week's issue of Calvinist Contact.</p>
<p>SANDY BAY COTTAGES RICE LAKE</p> <p>5th Season Celebration</p> <p>Discount packages for May, June, Sept. and Oct. include accommodation, boat, motor, 1st gas, lifejackets and lots of friendly service at one special price. 14 modern housekeeping units, fully equipped. Seven newly-renovated with 6' patio doors or picture windows, shower and deck. All have lovely views of Rice Lake. Sandy Bay is known for its good fishing and family atmosphere. Sandy beach and playground for children, family activities for all ages, rec hall, store, boats, motors, bait and licences. Write or phone for our brochure and newsletter</p> <p>ART & SUE BREEZE R.R.#1 Hastings, Ontario K0L 1Y0 705-696-2951</p>	<p>THE KING'S COLLEGE A Christian Liberal Arts College</p> <p>INVITATION TO INVEST</p> <p>The King's College in Edmonton, AB is purchasing an apartment building for the purpose of STUDENT RESIDENCES for the 1987-88 school year. The College has an IMMEDIATE REQUIREMENT of \$500,000 and seeks investments to finance this self-supporting project.</p> <p>Competitive interest rates are offered on:</p> <ul style="list-style-type: none"> RRSP's THROUGH THE CRC-COMMUNITY-RRSP GROUP PLAN Transfers (roll overs) arranged at no cost. PRIVATE LOANS, SECURED BY MORTGAGE <p>Please write or call: or direct your RRSP enquiry to:</p> <p>Mr. John Rhebergen The King's College 10766 - 97 Street Edmonton, AB T5H 2M1 (403)428-0727 days (403)454-7120 evenings</p> <p>CRC Community RRSP 45 Harriet Street Toronto, ON M4L 2G1 (416)461-1207 evenings</p>			

Events/News

A call for alternative, responsible tours

Gene Stoltzfus

SAN ANSELMO, Calif. (MCC) — Southeast Asians participated in a gathering earlier this year to discuss the effects of tourism on the Third World and to suggest improvements.

Religious pilgrimages at one time were the main reason for travel. But since World War II global tourism has been packaged, promoted and carried out at an unparalleled scale.

The result in the Third World

has been that scarce resources have been poured into hotels and other tourist attractions for the comfort and entertainment of pleasure seekers.

In Bali, Indonesia, a favourite target for travellers, tourists regularly spend in one day what a local person earns in two months. While the pride of that ancient culture does not yet allow deeply felt anger to erupt upon the tourist, in time it will.

For more than 10 years a movement spearheaded by the Ecumenical Coalition on Third World Tourism in Bangkok, Thailand, has tried to address these issues. Now a North American group is coming together here in San Anselmo, the Centre for Responsible Tourism. The centre is asking the industry, the consumer and the church to call for the improvement of modern international tourism.

Touring may not be all bad and some church-related agencies and individuals have been working at responsible tours. When participants enter into genuine, thoughtful exchange with people of another country and culture, bridges can be built. These ties can grow into a much more compelling vision of a world of peace with justice.

Tourists and tourist agencies need to become more sensitive to how seriously their presence interrupts local cultural practices and creates unjustified expectations

among local people. Christians need to join and sponsor responsible tours that allow participants to encounter the pain and beauty of another culture. Selfhelp Crafts' tours to the countries of artisans producing the crafts is one example.

A traveller to the Third World who does not return confronted with the incredible contradictions of people in our world, has become one more victim of a prepackaged ride through an unreal, fantasy world, created by a profit-seeking industry intent on

glossing over the unacceptable contradictions of our world order.

Reprinted from the Mennonite Reporter Feb. 2, 1987.

Calendar of Events

May 23	Spring concert by Christian choir "New Life" at 8 p.m. in Covenant CRC, St. Catharines, Ont.
May 23	"New Life Choir" Plant Sale at Maranatha CRC, St. Catharines, Ont., from 7:30 to 2:00 p.m.
May 27	"Hollandse Dag" at 10 a.m. in the CRC, York, Ont. Speaker: Rev. Harry VanderWindt. For info. contact Mr. R. de Boer at (416) 768-3634.
May 31	Brother Andrew (Anne van der Bijl, author of <i>God's Smuggler</i>) will preach in Second CRC, Brampton, Ont. during the morning services.
May 30-Sept. 19	"Kaatzen" tournaments: May 30: Burford; June 13: Strathroy; July 1: Paris; July 18: Woodstock; Aug. 8: Burford; Aug. 22: Oakville; Sept. 7: Stoney Creek; Sept. 19: Ingersoll. For info. phone: (519) 485-0639.
June 2-4	Servant or tyrant: A Conference on the Task and Limits of the State. Featuring speakers Dirk de Vos, Edward Ericson, Lord Ralph Harris, Thomas Langan, Paul Marshall, Michael Novak, Harry Underwood and Al Wolters. Sponsored by the CLAC and the Work Research Foundation. At Redeemer College, Ancaster, Ont. Advance registration required. For info.: CLAC, 821 Albion Rd., Rexdale, ON M9V 1A3; (416) 744-2340.
June 3	Dr. Edward Ericson, Professor of English at Calvin College and author of <i>Solzhenitsyn: The Moral Vision</i> and of an abridgement of Solzhenitsyn's <i>The Gulag Archipelago</i> , will address a public meeting on the topic "Christian Hope Despite the Shadows of Tomorrow." Sponsored by the CLAC and the Work Research Foundation, at Redeemer College, Ancaster, Ont. at 8 p.m. Tickets at the door. For info. call CLAC (416) 744-2340.
June 3	"Hollandse Dag" in the CRC, Kingston, Ont. Speaker: Rev. Los. For info. call (613) 386-3754 or 384-2493. Admission \$5.00, lunch included.
June 10	"Hollandse Dag" at 10 a.m. in Moorefield Park. Speaker: Rev. J. Kuntz.
June 12-13	Conference sponsored by Calvin College/ICS on "The Crisis in Central America — A Reformed Approach." At the ICS, 229 College St., Toronto, Ont. For info. call (416) 979-2331.
June 19-21	25th anniversary of Mountainview CRC, Grimsby, Ont. Friday at 7:30 p.m.: fellowship; Saturday: Picnic from 12 to 4 p.m. at Fifty Point Conservation Area; Sunday: Worship services at 9:30 a.m. and 4:30 p.m.
June 20	Wyoming District CR Singles Fellowship Picnic & Barbeque at Bridgeview Park, Petrolia, Ont. starting at 1 p.m. For info. call (519) 344-7097. Registration closes June 10th.
June 20	25th anniversary of Clinton & District Chr. School. Social starts at 1:30 p.m., evening program at 7:30 p.m. For info. call (519) 482-9995.
June 27	"Wieringermeer Day" from 11-5 p.m. at Moorefield Park. For info. call A. Jongejan at (519) 482-9173.
July 3-4	25th anniversary of Immanuel Chr. School, Lethbridge, Alta. Speaker: Rev. John Ooms. Variety program on both days. For info. call (403) 327-4223.
July 8	"Hollandse Dag" in the arena, 334 Metcalfe St. W., Strathroy, Ont. Speaker: Rev. Harry VanderWindt. Starts at 10 a.m.
July 22-29	International Cadet Camporee '87, held at Camp Beaverdam near Orangeville, Ont. Open house at Camp Beaverdam July 26 starting at 10 a.m. Lunch provided. Everyone welcome.
Aug. 15	"Drijberse Dag" to be held at Pine Hurst Conservation Area, Hwy. 24A (between Cambridge and Paris). For info. contact Marinus and Marie Booy at (519) 269-3718 or Bert and Jenny Smit at (416) 957-7617.
Sept. 19	30th annual convention of the Ontario CRC School Association at E. Northumberland S. School, Brighton, Ont. Host: Trenton CRC. Speakers: Cele Mereness and Harvey Smit. For info. call (519) 884-6044.
Oct. 3	Sixtieth anniversary and reunion of "Christelijk Lyceum (HBS)" in Apeldoorn, The Netherlands. On this occasion the school will publish a book commemorating the airplane accident in Oct., 1946. Former students can write to Wim J. Van Veen, P.O. Box 1057, Station Q, Toronto, ON M4T 2P2.

Advertising Deadlines

Dated	Mailed	Display ad deadlines	Classified deadlines
Fri. May 29	Tues. May 26	Wed. May 20-8:30a.m.	Thurs. May 21-8:30a.m.
Fri. June 5	Tues. June 2	Wed. May 27-8:30a.m.	Thurs. May 28-8:30a.m.
Fri. June 12	Tues. June 9	Wed. June 3-8:30a.m.	Thurs. June 4-8:30a.m.

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Dr. Quentin Schultz—*"Sin and Grace on Television"*

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"Computer Camp" for kids in grades 3-12, "Art Camp" for kids in grades 7-12, and "Basketball Camp" for junior high girls

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All afternoons. Enjoy Calvin's facilities and the attractions of Grand Rapids and western Michigan. An exciting social activity each evening is planned

COST?

\$220 each adult, \$100 each child ten and over, \$60 each child five through nine, \$40 each child under five. Suite accommodates five persons—no extra charge for additional rooms. Add 10% to final cost if paying in Canadian funds

NOT STAYING ON CAMPUS?
\$90 fee includes everything but room and board. \$20 for child care for the week

Reservations or Information?

SUMMERFEST

Alumni Office—Calvin College
Grand Rapids, MI 49506

Christians are never finished learning. Calvin recognizes its responsibility to provide lifelong learning opportunities for its alumni and friends.

CODEL is Protestants and Catholics working together in Third World Development. CODEL partners help people to help themselves toward self-reliance. Projects in health, education, community development and agriculture are in 42 countries of Africa, Asia and Latin America.

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\$10 \$25 \$50 \$100
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NOT GONE
FISHING

Drs. Mary Stewart Van Leeuwen and John Van Dyk won't be hanging out their "gone Fishing" shingles this summer. Instead they'll be at ICS to lead those in the counselling and education professions through three weeks of refreshing ideas.

Join Dr. Van Leeuwen in a graduate level seminar on "The Person in Psychology." Her distinctly Christian approach has been described as "a challenging means of moulding a new psychology of great promise for the Christian community."

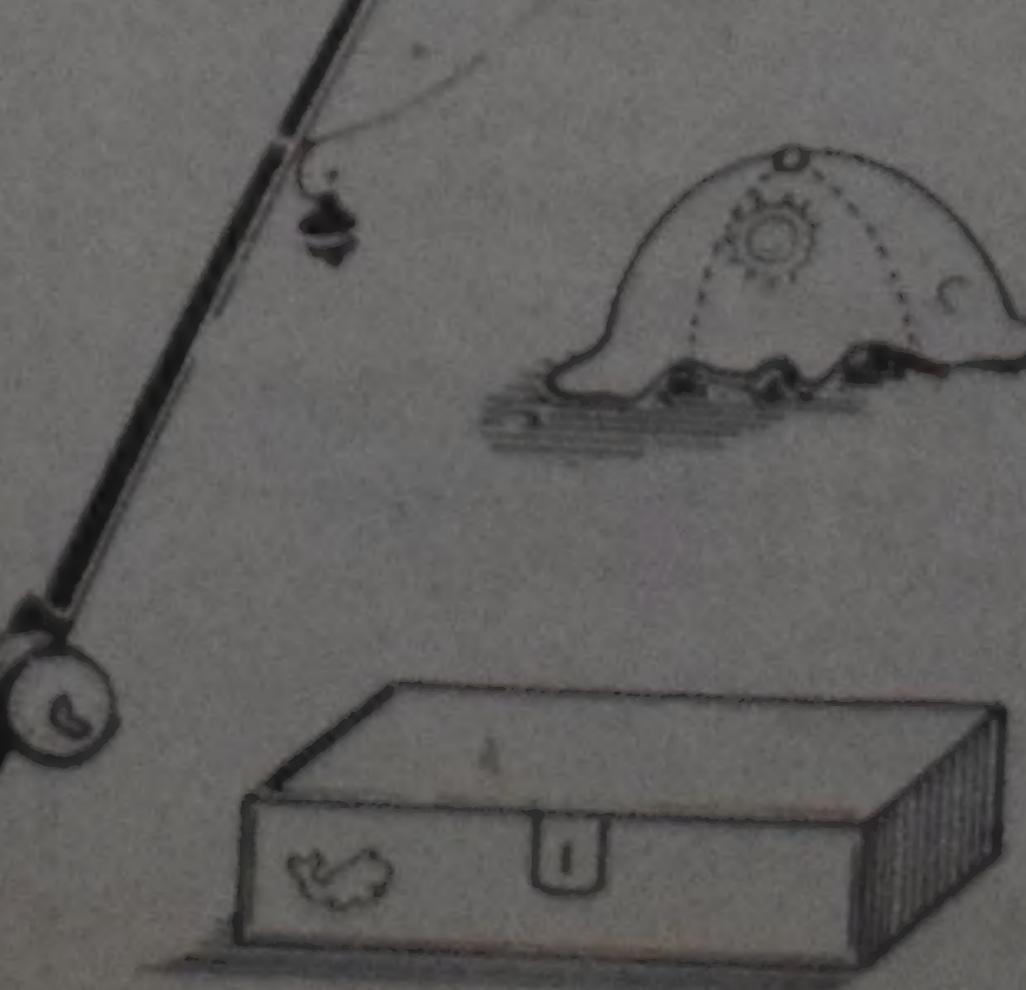
Mornings, June 29 through July 17.

Explore what it means to "teach Christianly" with Dr. Van Dyk. In this graduate level seminar, he'll examine how classroom methods, curriculum, resources, and relationships between teachers and students can contribute to helping children to become active disciples of Jesus.

Mornings, July 2 through 22.

Transcripts, tuition fee, and registration forms must be sent to ICS by June 19. A late registration fee of \$25 applies.

For more information, please call ICS at (416) 979-2331 or write 229 College St. Toronto, ON MST 1R4



Dutch

Laat uw licht schijnen (6)

J.A. Ader-Appels

Sani heeft ook mijn man
“medische behandeling”
verschaft. Door de
mishandeling bij het
“verhoor” was zijn
gehoorvliezen stukgeslagen. De
wond is al die vier maanden van
zijn gevangenschap blijven
etteren, ondanks — of dank
zij? — Sani’s verzorging. Die
“verhooren” waren het
allerergste van het
gevangenisleven.

Op een nacht — want ze
deden het bij voorkeur
‘s nachts — werd mijn man uit
zijn slaap gehaald en naar de
verhoorzaal gebracht. Zes
Duitsers zaten om hem heen

en schoven steeds dichter op
hem toe. Ze leken het
geincarneerde kwaad, met hun
grijnzende smoelen. Mijn man
zou hen nu maar eens twaalf
Joden noemen en als hij het niet
deed, zouden ze hem
onderwerpen aan een
“Russisch” verhoor. Ze legden
hem ook uit wat een Russisch
verhoor was. Dan werden je
armen onder je knieën
vastgebonden en je werd de
trap afgegooid.

Maar hij schreef me, dat je
op die allerkritiekste
momenten voelde, dat je door
God niet alleen gelaten werd als
je op Hem rekende en dat Hij je
erdoor hielp. Het zweet brak

hem soms aan alle kanten uit,
maar hij schreef me: God heeft
het nooit te veel laten worden,
de spanning is nooit
onhoudbaar geweest.

Hij had de overtuiging, dat
de duivel zijn verschrikkingen
niet zo groot kon maken, dat
God er ons niet doorheen kan
leiden en deelde die overtuiging
ook mee aan anderen. Hij was
dankbaar, dat hij gezelschap
had in de cel. De eenzaamheid,
waarin hij eerst besloten zat,
begon hem op den duur te
drukken.

Maar op zekeravond, om
een uur of negen, kreeg hij
gezelschap. Het was al herfst en
om negen uur donker en er
brandde geen licht in de cel.
Daarom was hij op zijn krib
gaan liggen. Toen ging de
celdeur open en er werd iemand
naar binnen geduwd: een
medegevangene. Toen ging de
deur weer dicht.

De nieuw-binnengekomene
zag uit het duister een lange
gestalte oprijzen met een
overvloed van lang haar dat
golvend naar achteren viel (in
de gevangenis wordt er aan

knippen en scheren niet erg de
hand gehouden).

“Dat is een artist,” was zijn
eerste indruk geweest en het
had hem verbaasd, dat de
onbekende zich had
voorgesteld als dominee Ader.

“Neemt u mij niet kwalijk,”
had mijn man gezegd, “maar ik
heb in zo lang niet met iemand
kunnen praten, dat ik daar nu
heel erg behoeft aan heb,
want ik heb wekenlang alleen
gezeten. Zoudt u mij toe willen
staan een lang gesprek met u te
beginnen en wilt u mij dan alles
uit de buitenwereld vertellen?”

Hij had behoefte aan
menschelijk gezelschap. Als
kleine jongen liep hij altijd
achter zijn moeder aan, van de
kamer naar de keuken als een
hondje, om haar alles te
vertellen alles te vragen, want
hij wilde altijd alles weten, en
later deed hij dat weer bij mij.
“His unsatisfiable curiosity,”
noemde een Engelsche vriendin
deze eigenschap van hem: zijn
onverzadigbare weetgierig-
heid. Veel mensen om zich
heen, en in een orkest veel
muziekinstrumenten: op een

orgel vele stemmen! Het
Lochemsche orgel werd op zijn
initiatief en onder zijn leiding
gerestaureerd en uitgebreid met
vele stemmen: “En er is ruimte
gelaten voor nog meer,” zei hij
tegen mij.

Ja, er moesten altijd nog
meer mogelijkheden zijn. Zijn
geest zocht altijd naar
expansie. En nu zat hij hier, dag
in dag uit, week in week uit,
zelfs maand na maand
gesloten in deze gevangenis
en liep in zijn cel heen en weer
als een gekooid dier. “Ik heb
uitgerekend, dat ik al ijsberend
al twee keer den weg naar huis
en terug heb afgelegd,” zei hij.
Naar huis! Hoe verlangde hij
daarnaar! “Als ik half
November maar bij je ben,”
schreef hij telkens. Maar ook
door deze dikke muren
drongen de geruchten van
buiten door: de “Dolle
Dinsdag” in September, de
ontnuchtering en
ontgoocheling, toen de
geruchten niet waar bleken te
zijn, toen de zoo vurig begeerde
redding uitbleef door
mislukking en door verraad!

En daarna werd het steeds
erger! hielden de Duitsers
steeds meer huis! Er klonken
schoten op de binnenplaats van
de gevangenis. Een jonge
jongen uit een naastbijgelegen
cel had het tot stikkens toe
benauwd. Hij zou
doodgeschoten worden.

“Domie,” zoals hij in
Groningen algemeen genoemd
wordt, nam hem in zijn hoede,
hielp hem heen over de angst
voor den dood, dien “laatsten
vijand die teniet gedaan moet
worden,” en die door Christus
teniet gedaan is. De jongen was
nog maar heel jong, maar hij
werd weggehaald en ze hoorden
het schot weerlinken in het
Gartmanplantsoen beneden.
(Wordt vervolgd)

In memoriam 20 Nov. 1944, Ds. B.J. Ader

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beheer.

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Of bel: (416) 591-2181



DOE DE BRAAD MET BERAAD

Een gas barbecue stelt u in de
gelegenheid om op een voordele
en prettige manier, buitenshuis uw
maaltyd te bereiden. U dient echter
deze met zorg te behandelen, en
goed te onderhouden.

Iedere zomer weer opnieuw, lopen
onvoorzichtige tuinchefs verwondingen op, en
bezit beschadigd in gas barbecue branden. Wilt
u daarom deze wenken in acht nemen, zodat u
kook en bak partytje niet in vlammen opgaat.

1. Er is maar één manier om de gasfles aan te
sluiten, en dat is de goede manier. Volg
nauwkeurig de aanwijzingen van de fabrikant.
Zorg er voor dat de gasslang zover mogelijk
verwyderd is van alle heet wordende metalen
onderdelen.

2. Controleer regelmatig voor lekkage, door de
slangen en kippelingen met zeepsop te
borstelen. Open daarna de gaskraan. Er is een
gaslek, wanneer zich luchtbellen vormen in het
zeepsop.

3. Houd u barbecue zeker op 3 meter afstand
van gebouwen, afdakken en brandbare
materialen.

4. Nooit de barbecue aansteken terwijl het
deksel gesloten is. Mocht de vlam na
aansteking niet aangaan of weer uitgaan, dan
de gaskraan afsluiten, en na vyf minuten het
aansteken herhalen.

5. Na gebruik, alle kranen sluiten.



6. Nooit geen gasflessen binnenshuis brengen.
7. Vermoed u dat uw barbecue niet goed
functioneert, laat u deze dan door een vakman
even nakijken.

Zodat u geen beroep op de brandweer
behoeft te doen. Een gratis kopie van de
brochure “Living Safely with Propane,” is
verkrijgbaar van het Consumer Information
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(416) 963-1111 of tol
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Inwoners van Ontario
met een 807 area
code kunnen het 416
nummer collect
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Ministry of Consumer
and Commercial Relations

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Persoverzicht

Carl D. Tuyl

Hare Majesteit's loyale oppositie danst rond het grondwet akkoord alsof het op een bed van gloeiend hete kolen lag. Nog Turner, noch Broadbent zijn, om het maar matig uit te drukken erg enthousiast over de overeenkomst, maar niemand wil stemmen verliezen in Quebec. Alleen Monsieur Brian Mulroney is nog steeds erg tevreden over het behaalde resultaat, en niet te vergeten natuurlijk premier Bourassa, die het hele akkoord ontving als een prijs uit de loterij. Noot gedacht, lang gewacht, stil gezwegen, toch gekregen.

★★★★

Er is een soort ondergrondse oorlog aan de gang tussen één van de laatste 'rooie Tories,' ons allergeliefde Flora MacDonald, en niemand minder dan Monsieur Brian Mulroney. Flora wilde de

macht van Hollywood filmmaatschappijen over film distributie in Canada beperken, en ze had daarvoor een wetsontwerp op papier. Het gevolg was dat de Hollywood heren helemaal op hun achterste benen gingen staan, en naar hun regering holden voor hulp. Monsieur Brian Mulroney heeft in zulke gevallen een vaste principiële stelregel: geef toe! En dat is dan ook gebeurd met als gevolg dat Flora in haar spreekwoordelijke hemdje staat.

★★★★

Hiep hiep hoera voor Dominee Van Eek en de Council of Christian Reformed Churches in Canada. Niet alleen maande de Council tot voorzichtigheid inzake de doodstraf, het besluit kwam zelfs op pagina 2 van de *Toronto Star*. Zo doorgaan, en gij zult spinazie eten! Ik weet

niet waar dat gezegde vandaan komt, maar het betekent veelvuldige lof, dat wel.

★★★★

De ijzeren dame in Engeland heeft nu een smaak ontwikkeld voor het ambt, en aangezien haar partij er nogal gunstig voorstaat heeft ze maar gauw tot nieuwe verkiezingen besloten. Geef 'er eens ongelijk. Men moet het ijzer smeden als het vuur heet is.

★★★★

De verkiezingen in Zuid Afrika gaven zoals werd verwacht Botha weer een meerderheid. De extreme rechtse partij kreeg echter meer stemmen dan werd verwacht en is nu zelfs de officiële oppositie. De tranen over Johannesburg vloeien weer door.

★★★★

De Sovjet Unie en Amerika hebben een voorlopige overeenkomst bereikt over de oprichting van krisis-reductie centers welke inlichtingen zullen verschaffen over raketproeven, troep manoeuvres en dergelijke.

★★★★

En wie denkt dat de plechtige *New York Times* nooit 's een steekje laat vallen heeft het mis. In de krant van 6 mei vraagt Trish Hall zich af wie al die keurige. "M's" schrijft op de M & M snoepjes. En om nog een ernstiger zaak te bestuderen: waarom en hoe is het dat de Cheerios nooit in de melk zinken. Dat zijn vragen waar je mee kunt worstelen. En het leven stelt ons voor steeds grotere problemen: hoe komt de kers in de kersenbonbon? Er zijn natuurlijk mensen die zich daar niet druk over maken, maar die leven oppervlakkig. Wie serieus leeft komt voor

vraagstukken te staan. Waarom hebben we een rits in plaats van knopen en knoopsgaten? En waarom breekt je schoenveter altijd op Zondagochtend? En waarom verstopt de W.C. als er visite is? En wie weet waarom de mouwen van Monsieur Mulroney's pakken altijd te kort zijn? En de synode maar praten over vrouwen in het ambt terwijl we met deze problemen blijven zitten. Er moet eens een studiewerksgroep komen om deze echt belangrijke vragen te bestuderen. Vindt u niet?

Carl Tuyl is predikant van de Christian Reformed Church in Kingston, Ontario.



Onder de streep

John Van Harmelen

Wie was John Henry Newman?

Hij was de dichter van het lied: Leid vriend'lijk licht ... John Henry Newman was geboren op 21 februari 1801 te London als de zoon van een bankier. Hij aanvaardde de Here Jezus als zijn Heer en Heiland toen hij vijftien jaar was. Toen begon hij geregelde de Bijbel te bestuderen, maar ook de kerkelijke uitspraken. De leer der kerk wilde hij kennen! Hij was ook erg knap. Toen hij 19 jaar was, gradueerde hij aan de Universiteit te Oxford. Vier jaar later werd hij als predikant bevestigd in de Engelse Staatskerk. Hij werd ook al gauw professor aan deze Universiteit, en schreef — wellicht in verband daarmee — een boek over Arius. Arius was een presbyter te Alexandrië. Hij loochende de Godheid van Christus. Hij zei: "De Zoon was door de Vader gegeneerd, en dus een schepsel." Op het concilie van Nicea (325) overtuigde de welsprekende diaken Athanasius de leden van het concilie er van dat Arius dwaalde. Zulke lectuur was een kolfje naar Newman's hand. Newman wordt door velen beschreven als een zeldzaam begaafde man, die vloeiend sprak en als het ware als een magneet werkte om zijn hoorders te trekken.

De eerste tijd toen J.H. Newman predikant en hoogleraar was schijnt nogal moeilijk voor hem te zijn geweest. Hij had nl. in die eerste tijd gezien dat hij moest

optornen tegen de vervlakking van het kerkelijk-en geloofsleven in de Staatskerk. Hij zelf moest ook allerlei inzichten prijsgeven. Was hij eerst nogal evangelisch geweest, vol kritiek op de Rooms Katholieke Kerk, vond zelfs dat de paus eigenlijk de Antichrist was en zeker niet onfeilbaar, nu begon hij te zien dat in de Roomse Kerk heel veel vormen toch wel degelijk gevuld konden worden met echt geloof, en dat moest toch ook in de Hoogkerkelijke Staatskerk mogelijk zijn.

Hij zat eigenlijk wat in de knoop door de moeilijkheden die het behoren tot de Hoogkerkelijke partij met zich meebracht, en ook de overtuigingskracht van zijn Roomse vriend Hurrel Froude, die als instructeur aan de universiteit te Oxford verbonden was. Froude schijnt ook zijn bemiddeling te hebben gegeven voor de reis naar Sicilië.

Een reis die tot doel had Newman tijd te geven om na te denken over zijn geneigdheid tot de Rooms- Katholieke Kerk, en over de begeerte om de Engelse Staatskerk vol te zien van echt geloofsleven, om leiding te geven aan de hoogkerkelijke partij in de Engelse kerk en op welke wijze dat het best kon gebeuren.

Op Sicilië kwam hij ziek aan. "Het vreselijke bed, de vlooien, de hitte, het slechte eten, en een onbekwame dokter brachten mij dicht tot de dood." Hij dacht soms: misschien ga ik hier wel sterven. Hij dacht aan zijn

leven, zijn zonden. Hij had heimwee: "Ik zat soms op de rand van mijn bed en huilden en alles wat ik kon zeggen was, dat ik er zeker van was dat God iets voor mij te doen had in Engeland."

Na zijn herstel moest hij drie weken wachten voordat hij reisgelegenheid naar Frankrijk vond. Er was een boot met sinaasappelen die naar Frankrijk vertrok. Een paar mensen gingen met die boot mee. Het was echter een saaie reis. Geen wind, wel mist. In de straat van Bonifacio, tussen de eilanden Corsica en Sardinia, ankerde het schip. De zee was zo kalm, er was geen zuchtje wind. En het duurde nogal wat. John Henry

Newman werd ongeduldig. Hij liep maar heen en weer op het dek. Hij praatte met een collega die ook aan boord was. Hij praatte met de kapitein. De één zei: "Wees toch geduldig," de ander zei: "Eén stap tegelijk!" Newman werd er soms wat wanhopig onder. "Kapitein, wanneer gaan we zeilen?" De kapitein antwoordde: "Wij zien er naar uit om te zeilen, meer dan u, meneer. Als het weer nog een paar dagen zo blijft dan beginnen de sinaasappelen te rotten." "Kunt u niets doen, kapitein?" Het typische antwoord van kapitein was: "Eén stap tegelijk, meneer, één stap tegelijk!"

Later op de dag zei hij: "Ik kijk of ik een kleine ster zie, als ik die in het vizier krijg, dan kunnen we proberen te zeilen. Door die kleine ster in het oog te houden kunnen we onze reis

naar de Fransche kust uitstippelen."

Een kleine ster "Ik verwachtte dat God de zon zou laten schijnen om mij de weg te wijzen. Ik verwachtte het briljante licht van de zon, maar God zendt mij een kleine ster, een vriend'lijk licht, om mij te laten zien de weg die ik moet gaan, één stap "at the time!" Toen dichtte John Henry Newman de bekende hymn: Leid vriend'lijk licht ... Het was 16 juni 1833, en John Henry Newman keek in de toekomst en pleitte bij God voor een goddelijke leiding in zijn leven. Hij noemde dit

gedicht: "the Pillar of the Cloud," de wolkkolom. Hij dacht aan de goddelijke leiding die de Israëlieten kregen op hun reis door de woestijn. (Ex. 13:21,22)

Als men later aan John Henry Newman een compliment gaf voor dit prachtige gedicht, dan zei hij stevast: "Het was niet de hymn, maar de melodie, die het gedicht zo populair gemaakt heeft. De melodie is van dr. Dykes, een groot meester."

John Van Harmelen is emeritus predikant van de Christian Reformed Church.

1. Leid vriend'lijk licht in 't midden van de nacht.

Leid Gij mij voort!
Al dreigt in 't donker zond' en hellemacht,
Leid Gij mij voort!
Langs steile diepten, langs oneffen paan,
't Is mij genoeg, Uw licht gaat voor mij aan!

2. De nacht is lang en ik ben ver van huis,
Leid Gij mij voort!

Bewaak mijn schreën, breng mij straks veilig thuis,
Leid Gij mij voort!
Ik vraag de hemelstad nog niet te zien,
Wil slechts bij ied're stap Uw licht mij biën.

3. Niet altijd vroeg ik, Heer, om Uwe kracht,
Leid Gij mij voort!

Ik koos mijn eigen pad, in donk're nacht,
Leid Gij mij voort!

Ik had de zonde lief, spijt, angst en vrees;
Nu schaam ik mij, als 'k in 't verleden lees,

4. Ik weet, voorwaar, Gij hebt mijn ziel gered.

Gij leidt mij voort.
Gij blijft mijn Gids, Gij steunt bij elke tred.
Gij leidt mij voort!
De nacht snelt heen. Straks is het helder dag,
Dan ben ik thuis en zie der eng'len lach.

Vertaling, Johannes de Heer,
Nr. 716

Books

Robert VanderVennen, page editor

Church/South Africa

Changes along reformational lines

Altyd Reformeer (Reflection on Politics and Religion), J.H. van Wyk, J.M. Vorster, editors, Boekhandel de Jong, Braamfontein, South Africa, 1985, 179 pp., paperback. Reviewed by Paul Schrottenboer, Grand Rapids.

The 14 writers of *Altyd Reformeer* (Always Reforming) are all members of the Reformed Churches in South Africa (GKSA) and are associated with the Potchefstroom University in South Africa. They are convinced that reformation in South Africa is badly needed, that reformation must be based on the Word of God and that such a reformation will provide an answer to the spirit of revolution now prevalent in the republic.

The book examines nationalism, discrimination, pluralism, ethics, reconciliation, unity, societal change, the Kingdom, politics, mission, preaching, youth, the Christian woman and church history. Added to these are "a lesson from Zimbabwe" and a perspective on the future in South Africa.

Calls for fundamental change

One need not read far in this book to sense the deep ferment

in South Africa today among Reformed churches and people. This book is not a mirror of the various minds in the GKSA, but rather a reflection of the opinion that calls for fundamental change along reformational lines.

We cannot summarize, even briefly, all the chapters of this book, but we would lift from its pages three passages which indicate the direction of thought.

The first is from the chapter, "Discrimination" by Prof. Lourens du Plessis:

"As for the political area, the question is not whether everyone in this country will have equal political rights on the long haul but merely when this will happen. At issue is also no longer whether everyone ought to obtain equal rights, but much rather how this will occur. A first requisite for peaceful political change is the complete extraction of the discriminating stinger of the present system. A second condition is the creation of a common political culture which will require political association across the colour bar and will demand as a result the recall — or at least a basic alteration — of the Law on the Prohibition of Political Interference. Finally, Africa teaches us that account must be

taken of the reality of social and ethnic disunity in any future political system (structural and institutional). This can happen in a meaningful, just, and successful way only if the system creates room for differentiation without discrimination. This insight discredits forthwith the status quo, which is built on the given of political power in the hands primarily of one group (the whites) and which — as may be expected — must rely for the maintenance of this power on legally discriminating mechanisms (39)."

The second is from the chapter, "Preaching and Politics" by Prof. J.J. van der Walt:

"Those who [in South Africa] are in a position of power and possession should hear sermons directed against greed that is more concerned with the maintenance of status than fellowship with God. In their midst there should be no preaching against communism

and socialism and the human rights policy of the United Nations and the World Council of Churches. This only flatters them in their greed and keeps them far from God. Communism, socialism, the United Nations and the World Council of Churches are not at hand and preaching against them is shot into the air and blown away. They should have sermons on the transitoriness of this life in contrast with the Kingdom of God."

"Those who think that they are in a position where they are deprived of rights and are under oppression should not hear sermons against the structure of apartheid and the oppressive laws and the inequality of riches and of status. This only promotes their covetousness. They should hear sermons that elevate the riches of God above any earthly riches and eternal life as the life that is above all earthly pleasure. (139, 140)."

The third passage is from the final chapter, "The Christian

"in Discussion with the Future of South Africa" by Dr. J.M. (Koos) Vorster:

"A nationalism that seeks to protect the culture of the people, that would preserve the fine things of the past for the future, that wants to create a training milieu for children, that is proud of land and language is good and honourable. Without it a people is without a soul or will, for this is the fuel of positive idealism. But a nationalism that is fuelled by power, that must destroy in order to exist, that must oppress in order to live, has in itself the seed of its own destruction... In its authentic form nationalism can exist without oppressing others; only in its relation to pluralism does nationalism have a future. (181, 182)

*"If all Afrikaners were imbued with the spirit of *Altyd Reformeer*, a societal reformation would take place in South Africa, if not tomorrow, then very soon."*

Biblical studies

An introduction to Ecclesiastes

Quality Living, by Walter C. Kaiser, Jr. Chicago: Moody Press, 1986. Paperback, 160 pages. \$5.95 U.S. Reviewed by George Van Arragon, St. Catharines, Ontario.

This is an excellent little devotional introduction to the book of Ecclesiastes. The focus of the book is practical applications of the biblical insights of Ecclesiastes in one's personal life.

In 13 short chapters, Dr. Kaiser deals with four main themes: 1) enjoying life as a gift from God, 2) understanding the all-encompassing plan of God, 3) explaining and applying God's plan to the lives of believers, and 4) removing

discouragements and applying God's plan to the lives of believers.

Throughout Dr. Kaiser integrates in positive ways the sometimes seemingly disparate, even contradictory injunctions of Ecclesiastes.

There are many good insights in this book. For example, dealing with Ecclesiastes 7:1-15 the author says: "Adversity or affliction is not always or necessarily evil... There is a mellowing that takes place in affliction and sorrow. To be in the presence of sickness or death has a tendency to bring us quickly to the really crucial issues of life."

Each chapter ends with questions for discussion.

In a 37-page introduction, the scholarly details of the unity of Ecclesiastes, theme, purpose, authorship, structure, date and Near Eastern parallels are responsibly dealt with. Dr. Kaiser opts for Solomonic authorship, a view not shared by the majority of modern scholars. The present consensus dates the book between 350 and 250 B.C.

A good resource for small Bible study groups.

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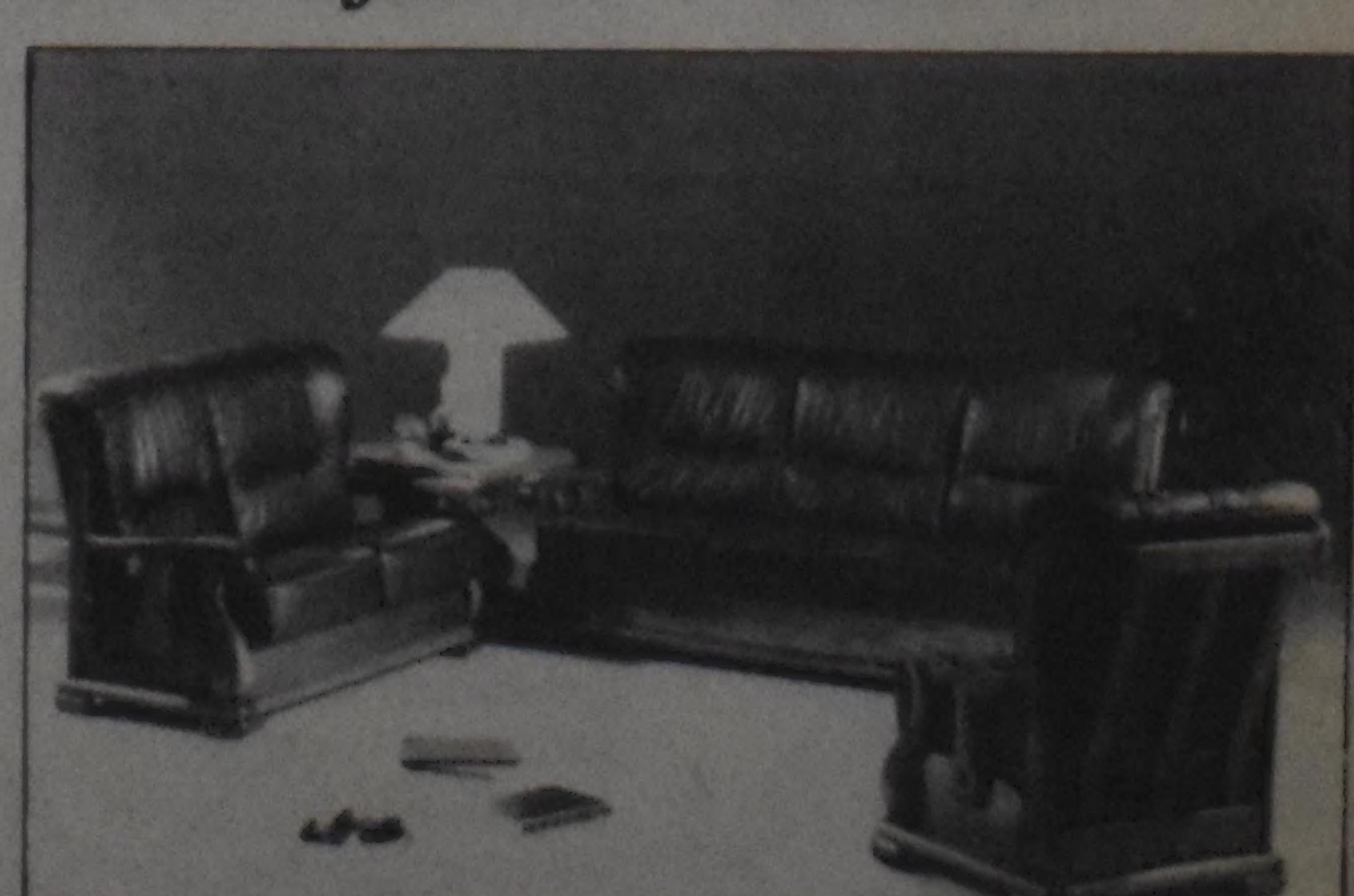
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